

THE
ANATOMIE
OF THE
Common Prayer-Book,

Wherein is Remonstrated the Unlawfulness of it :
and that by Five several Arguments.

Namely, { *From the Name of it,*
The Rise,
The Matter,
The Manner, and
The Evil Effects of it.

John 9. 31. *Now we know that GOD heareth not Sinners : but if
any man be a Worshipper of God, and doth his Will, him he
heareth.*

Δίος ναός ἐστὶν Νάβ.

A pure Prayer is Gods Temple.

By DWALPHINTRAMIS.

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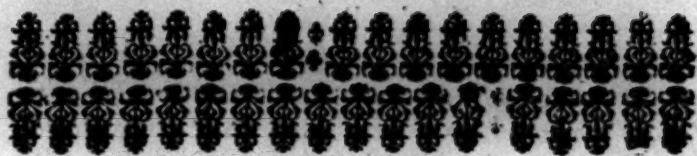
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T O

The Well-affected *R E A D E R*.

Christian Reader,



ut of a Respect to the Glory of the great God, who is a God that will be worshipped by true Worshippers in Spirit and in Truth, as also with a Desire of thy eternal good; here is presented this following Treatise, which was formerly Penned by some Eminent Orthodox Divines, Late Non-Conformists, wherein are many solid Arguments, and Reasons, declaring, and clearly proving, the Book of Common-Prayer, or Liturgie, to be wholly taken out of the Masse-book: As first, The Common-Prayers are taken out of the Breviary; Secondly, The Administration of the Sacraments, Burial, Matrimony, Visitation of the Sick, are taken out of the Ritual, or Book of Rites; Thirdly, The Consecration of the Lords Supper, Collects, Epistles and Gospels, are out of the Masse-book: Fourthly, The Ordination of Archbishops, Bishops, and Ministers, is out of the Roman Pontifical: So that the Service-book being thus unmasked, is plainly evinced, to be a rank Impostor in Gods Worship; and, notwithstanding its long Possession, it is even a violent intruder in the House of God.

Then a Word to you Readers, which are of Three sorts, either doubtful in suspense, who by this Treatise may be fully resolved; or such as use it, and Idolize it, by strength of

To the Reader.


Reason may be brought off, and that such as cannot brook it, may be encouraged, not only (as a Learned Author observeth) because many of Gods People are of the same mind, but chiefly because God is of the same mind: Lastly, How much doth it concern all such, who have lifted up their hands to the Most High God, in a Solemn League and Covenant, for the extirpation of Popery, Prelacy, Superstition, Heresie, Prophaneß, and the Reformation of Religion, in Doctrine, Worship, and Discipline, according to the Word of God, and the best Reformed Churches, to contend earnestly for the Truth, and for purity in Gods Worship? This being the prime work of the day, and of this Book, to inform thee of the Truth, and (as the Scripture saith) if the Truth make us free, we shall be free indeed.

THE

THE
ANATOMY
OF THE
COMMON-PRAYER-BOOK.

CHAP. I.

The Preface.

S Loyalty to King and Country, is the very fortrefs and wall of Polity, being Commanded and commended, both by the Laws of God and nature ; so *Pure and undefiled Religion*, is the Fountain and Rock of approved Loyalty ; yea, James 1.
27. equity, charity, sobriety and loyalty are the Virgin daughters of unpotted Piety, as the foresaid place witnesseth : we could be large in this Theme, but wee hasten to the Particular ; the subject whereof is one of the weightiest Peeces that yet hath been presented, namely, *The Service-book*, which notwithstanding the present surfeit of Books, yet we hope it shall finde a place in the most serious and judicious thoughts ; we may well call it with the Comick, *Fundi nostri calamitas*, *The overwhelming storm of the Purity of worship* ; for as it is true, No Ceremony, no Bishop, because the Ceremonies are the *pitchy wings* whereon they fly ; so it is as true, that no *Service-book*, no *Ceremony* ; for that is the *Magazine of nimble Ceremonies*. Doctor Boyes, in his Epistle Dedicatory to *Richard Canterbury*, upon his Exposition of the Lyurgy, complains heavily, yet causelessly, that the Lyurgy is crucified between two *Malefactors*, on the left hand *Papists*, on the right hand *Schismaticks*, meaning *Puritans* ; both of these hee calls Foxes : but by a just retortion, wee shall ter the saddle on the right Horse, and shall make it appear, that the Purity of Christ his worship in this *Land*, hath long been crucified between two *Theeves*, namely, that *Superstitious* and *Popish Liturgy* and rank *Atheism*, varnished with *Superstition*, to whom wee may well apply that saying
of

Præfat. in
Com. in
Gal.

Seneca.

Sere.
secund. 9.
92. Art 19

Lib 6. c. 2

In Meta-
phys. 12

of Luther, They are tied together by their tails to do mischief, though by their heads they seem to bee contrary; and though wee have no time to run over the Common Places of *Atheism* and *Superstition*, and to shew how like *Pilate* and the *Superstitious Jews*, they concur to the crucifying of *Christ* in his Worship; yet, thus much the Scripture witnesseth, and experience proveth, and we humbly desire your Honours to mind it, That all *Superstition*, and the Purity of Gods Worship, ever have been and shall be at continual wars, and can no more dwell under one roof, than a chaste Spouse, and a Proud inveigling Strumpet; or no more in one Temple, than *Dagon* and the Ark. *Superstitio est res insana*, *Superstition* (saith one) is a mad thing, and so indeed it is; for it is contrary to the wisdom of the Word, and of the Spirit, which are the ground and life of the Worship of God. *Superstitio est visium contrarium Religioni*, *Superstition* is a sin opposite to Religion (saith *Aquinas*) which is very clear from the nature and rise of it; for as Religion is a worshipping of God according to his will, *Quisquis preceptis Cælestibus obtemperavit, is culior est*, Whosoever follows the Divine Precepts, hee is a worshipper of God, saith *Lactant*, but superstition carrying the very nature in the name of it, tels us, that it is *Supra statumum*, over and above the Statutes of God: the word in the Greek is *δὸς. δαίμονια*, as if it should signifie the fear of the Devil, and the signification suits very well with the nature of the thing; for when a Man coyneth a Worship to himself, he recedeth so far from the fear of God, and whereas the Devil is the Author of all Superstitious worship, whether it be of another God, or of the true God, after a way of self-device, or will-worship, then it may be truly called, the fear of the Devil, as the true Worship of the true God is notioned under the name of his fear: this Superstition shutteth up the way to the Jews conversion, and openeth the mouths of Atheisticall Gentiles, against the Profession of all Religion, in derision whereof *Averroes* speaks tauntingly thus: *Sit anima mea cum Philosophis, quia Christiani adorant quod edunt*; Let my soul be with the Philosophers because the Christians adore that which they eat: So may the Jews take occasion to say: Let our souls be with the Old Ceremonies, sith the Christians New Ceremonies are so soppish and ridiculous; having no footing from the Word of God. But to bring

bring the charge to the Particular in hand, if our Lyturgy be not a *Mass* of *Superstition*, and *Superstitious Ceremonies*, we profess we know not what *Superstition* is: to instance it in one Particular, namely, in the grand Ceremony of *Adoration* or *kneeling at the Sacrament*; hath it not been the staff and strength of that abominable Idol the bready God? and if the *Masters* of the Ceremonies disavow that opinion, yet the *Sermons* and *Writings* of divers of them do testify to their face, how they go as far, yea, and farther than many Papists in that particular; As it is true that the current of Popish Champions do maintain the bodily Presence, as *Innocentius* the Father of that *Monster*, *Bellarmino*, and *Haiga* the Expositor of the *English Mass*, by changing and chopping that *Fiat corpus*; so divers of the *Canterburian* faction, as himself, *Mountague*, *Pocklington*, p. 242. *Lawrence*, agree with the Papists and Lutherans in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabalistical Mystery*: *devocibus dixi, ne de missa quidem, imo nec transubstantiationis certamen moverimus*; for words (saith *Antid. P. 10.* *Mountague*) as the *Mass*, yea, or *Transubstantiation* it self, we will not contend. *I like not those* (saith Doctor *Lawrence*) *that* *Serm. P. 17, 18.* *say his body is not there*: and to explain himself he addeth *Substantially*, *Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion, since they act what they hold by a material *Altar*, *Priest*, and *Sacrifice*, had not that *Hydra of the Scottish Lyturgy* made a greater *Monster*, by the addition of some more heads, and that very cunningly, by the *English Authors*, and sent out to take in the Church of *Scotland* (had not that we say, lost all the heads and had the brains dashed against the stones) the aforesaid Authors made no question, but that all the power of both *Head* and *Tail* should have had room enough to domineer here in *England*, the *Pope* having such a large Army both of *Legionary* and *Auxiliary Forces* to maintain it. But blessed be God, who brake the head of that young Dragon in our Neighbour Nation, and wee hope will by you crush out all the blood of the old one here, who was the Mother of that, and the *Mass-book* the Mother of both. There is a Proverb amongst the *Naturalists*, *ὡς μὲν ὁ δράκων ἐκ δράκοντος γεννᾶται*, *Except a Serpent eat a Serpent, it cannot become a Dragon*: so, except our Lyturgy had been full of Serpents, it could not have

have hatched the Dragon that was sent unto *Scotland*. The Superstitions of this Bulk are such, and so many, that if *Paul* were here and saw them, as hee saw that of *Athens*, hee would undoubtedly cry out, *Men and Brethren, I see that in all things you are too Superstitious*. We may better apply that Speech of *Tacitus* concerning Superstition, not *exitialis*, hurtful or dangerous, but *execrabilis*, cursed and execrable; and so it is indeed, both to whole Churches, and other People, whose eyes God hath opened to see the evil of it, which wee are confident you do; and I say as *Paul* said to King *Agrippa*, *Wee know you beleeve it*: But as it seemed unreasonable to *Festus* to send *Paul* a Prisoner without the charge laid against him; so we neither will, nor dare charge any thing upon this *Liturgy*, which wee shall not Prove, nor desire the outing of it without good and sound Reasons for our desire; and therefore wee humbly and heartily desire your Honours to take into your consideration these five Reasons following.

The first is from the *Name*, wherein the Champions of the Service-book agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which wee will adde some *Motives*.

CHAP. II.

Of the Name.

FOR the First, the *Service-book-men*, and the Papists do mutually interchange the Name of *Liturgy* and *Masse*; the latter call their *Masse* by the name of *Liturgy*: the *Jesuiste*, *Sanctes*, Professeth, *That the most convenient Name that can be given to the Masse, is that of Liturgy or Service*, not but that the word *Liturgy* is of good use, for *λειτουργία*, signifieth to officiate in sacred Worship, witness, *Act. 13. 1. λειτούργησαν αὐτῷ καὶ κυρίῳ*, as they were ministering unto the Lord. Where the *Rhemists* vaunt of a coined liberty, to translate the word, saying *Masse*, which were to cross the truth; and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Chrysostome*; yea, and their own Expositors, as *Cajetan* and others

Act. 17.

22 Annal
lib. 14

Act. 25
27.

Act. 26.
27.

Liturg. p.
2.

Ro 15. 16

others: the Apostle rendreth it by another Word of the same value, *ὁμοειδὲς* but howsoever they scrape kindness to a word of use, till they abuse it; yet who knoweth not, that knoweth any thing, that their *Liturgie* is the very *Lethargie of Worship*: And what difference between our Liturgie and theirs? Truly nothing but a pair of sheers, and putting ours in a Coat of another tongue, as shall afterward abundantly appear, only ours hath not all that theirs hath: but ours hath nothing to a word, but out of theirs: And thence it is, that our *Lyturgian Patrons* do meet the Jesuite mid-way, by owning the name of *Masse* to our *Service-Book*, Witneis *Pocklington*, who calls the second Service, just the same with the *Masse*: so *Cozens*, witneis Master *Smari's* Sermon, and not only so, in relation to the second Service, but even in regard of the whole Bulk, as *Pocklington* in the end of his *Altare, &c.* and *Mountagne*. In name you see then, there is an unanimous agreement, and *ὁνομαστικὴ συνήθεια τῆς λειτουργίας* names are the very images of things: & for their agreement in matter & manner, in all things of importance, we shall make it as evident as the former: in the mean time, what reason is there, that we should groan still under the burthen of a Lyturgie born in upon us, under the Name and Nature of a Masse, which is nothing but a *Mass of Idolatry*, and an *Idol of Abomination*? The name is a name of *Blasphemy* out of the *Devils Cabula*, as we take it: For what language it is, or what it signifieth, for any thing we know, was never yet known; the *Hebrews* call their *Tribute* by the name of *Missa*, witnesse that place in *Exodus*, laying out the oppression of the *Israelites*, by *Pharaoh* and his *Princes*, or *Officers*, who are called *Officers of the Tribute* set over Gods people: the Word *Tribute* in the first language is, *Missa*, of the word *Messas*, as the Learned observe, which signifieth to *melt*: both the name and *Etimologie*, suit very well with the Popish Masse: for it hath melted away true Religion and Spiritual devotion, and as it enslaveth the souls of people, by leaving them naked (as *Solomon* saith) of the Preaching of the Word, for so the word signifieth, so it is made an engine to screw out the bowels of their estates, wasting & melting mens substance, as the snow against the Sun, besides the universal experience of the extortion of the *Mass*, where ever it beareth sway; we may

Sunday ne
sabbath.

Antic. p. 10.

Exod. 1.
11.

Prov. 29.
18.

instance it too fully in this Island, where infinite Masses of Money hath been melted away within these few Yeares, without any profit to the King or Subject, but to the great prejudice of both: for the *exhausting of the Subject is the emprinnesse of the King*. Tiberius could say, *Adulterinum est aurum quod cum subditorum lachrymis exprimitur*, it is a base kind of Gold that is squeezed out with the tears of the subject; but who hath cast the State in this consumption of money? Who hath made the hearts to ake, and the Souls to groan of honest Housholders, when they have been forced it may be, to part with more than they had? Who in time of Peace, and under good Laws, have caused mens Houses and Fields forcibly to be entred, their Goods to be carried away? Who have caused the Kings liege People, and that for obeying the Laws of God & man, to be carried to stifling Prisons, contrary to the Laws of the Land, and priviledge of the Subject? Who have caused some to be Tormented and Tortured with unparalet'd cruelty, both for kind and continuance? Lastly, Who have been the *Incendiaries* or *Firebrands* to melt away (if they could) the *Kings love to his Subjects*, and the *Subjects true loyalty to the King*; who (we say) but these Lyturgian Lords, and their Jesuited confederates, together with their Popish and hellishly prophane *Priests, Officers, and Appendices*: to prove these or any of them, were to shew a Man the Sun: and many sheets could not hold the Particulars. But to the purpose in hand, the *Service* or *Masse-Book* (as they call it) is the main engine, it is the Saddle, and we (to speak a homely Truth) are the *Asses* (for Englishmen are called by the Jesuites, the *Popes Asses*) the Hierarchie & their Adherents are our riders: the Saddle hath so pinched and galled our Backs, that we know not how to take on the burthen of the Lord Jesus, though it be very light; our riders have with Spur and Rod of their *Rhadamantbean* Courts and Temporal Usurpations so jaded us, (with leave be it spoken) that they have almost rid the Spirit of zeal and courage out of us; and had they but got the Saddle with some more new girths & trappings upon the Scots, as they intended, they had gone near to have rid Religion and Policy to death: but as the Scots have proved like *Dan. Lyons* for Prowess; and *Serpents* for Providence, in overturning both

both the Saddle and Rider ; up in the Name of the Lord, and do the like : What should we do with the Mass? some of Deut. 23. whose Friends not so well acquainted with the Nature of it, would storm, if we should call a spade a spade, but they must believe their Book-mens testimonies, published under the favor of their little great Land-lord of the Soyle, (who knows best how it should be called (one of whose *Bandeliers* tells us in great heat, none but *Schismatiques* will deny the harmony of missi- Pockling-
fication, away with it then : To finish this point, I will enforce ton.
the conclusion with this Argument, *We are not to name an Idol* Sunday
but with detestation, much less are we to offer it as a worship no Sab-
of God. bath.

But the Service or Mass-book is an Idol, *Ergo*, we are not to mention it but with detestation, much less to offer it to God as a Worship.

The Spirit is abundant in the proof of the former Proposition, *Exod.* 22. 13. *Hos.* 13. 2. & 2. 17. *Psal.* 16. 4. all remarkable Places, teaching us to be wary with what Worship we joyn with ; but in the first of these places there is a *Triplification* of the charge in divers terms, yet all beating upon the same thing, to make us to look to it : In the latter Proposition there are two things, one implied, namely, that the *Service-book is the Mass-book*: for proof whereof, *Habemus confitentes*, we have their own avouchment ; and if they should deny it, we shall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Original.

THE second thing considerable for the matter in hand, is, whence the *Lyturgie hath his rise or Original* ; Namely, from the Masse-book ; that whose Original and rise is naught must be naught in it self : Can there come clean water out of a corrupt Fountain? Note that the *Lyturgie* is wholly from the Masse-book, and other Popish pieces, as it shall be full cleared : First, by comparing of the Books : Secondly, for that mutual liking that our *Lyturgie-Masters*, and the *Masse-Book-men*, have one of anothers peace. And thirdly, from the evidence given from the King and Council of *England*.

Sect. Now, to the first, every piece and Parcel of the *Lyturgie*, word for word, is out of these pieces; namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Ritual* or *Book of Rites*, out of which the *Administration of the Sacrament*, *Burial*, *Matrimony*, *Visitation of the sick*, are taken; the *Mass-book*, out of which the *Consecration of the Lords Supper*, *Collects*, *Epistles* and *Gospels* are taken: As for the *Book of Ordination of Arch-Bishops, Bishops, and Ministers*, that is out of the *Roman Pontifical*; we might further prosecute the proof hereof, from the division of the *Mass* into parts, *essential* and *integral*, with

Lib. 2. de the enumeration of the said parts, as the ten or eleven parts
Missæ c. of the preparation to the *Introit*, as *Pater noster*, the first *Col-*
16. *lect*, which *Bellarmino* calls the *Mass*, because they are the
p. 44. best part of the *Mass*; The *Introit*, for which see *Doctor*
Lauds † pleading in his *Star-chamber Speech*, the *Kyrie Elei-*
son, or, *Lord have mercy upon us, &c.* The *Gloria Patri*,
the *Misereatur*, the *Confession*, the *Absolution*, the *Angelick*
Hymn, *Gloria in Excelsis*, word for word in the *Scottish* *Lyt-*
urgie, the *Salutation*, the *Lord be with you*; Lastly, the poste-
Cap. 3. p. rior *collects*, all patches of *Popes* devising, which the brevity
107. which we study, will not suffer us to instance. Be pleased to see
Morney de Missæ. If any object that in our *Introit*, the *Ave*
Maria is wanting; we answer, (as hath been said) that though
every thing in the *Mass-book* be not in our *Lyturgie*, yet all
that is in our *Lyturgie*, is word for word in the *Mass-book*.

Again, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more than a fair possibility, to have been the head *Corner-stone* of the *Lyturgie*, Witnesse *Staf-fords* invective defence thereof, Printed at London, not disallowed nor retracted in any point, by *Heylin* or *Dow*, *Canterburies* *surveyors* of the piece: further, that which hath been said of the pieces of the *Introit*, may also be said of our *Credo*, *Epistles* and *Gospels*, *Offertory*, and other things, whether more or lesse Principal, in regard of our calling them from the *Mass-book*. Secondly, the second ground or reason is, from that *love* and *liking*, that the lovers of the *Lyturgie* bear to the *Mass*, as also from that mutual contentment, or complacency that the *Mass-mongers* take in the *Service-book*; we have shewed already, how they agree in *Name*, and now

Sect.

p. ult.

we are to give evidence of their mutual liking of the *Matter*; there be abundance of instances for the Papists approving of our Liturgy, witness *Mortons Appeal*, *Pope Pius*, the *Explicar.* fourth, and *Gregory* the thirteenth, offered to *Queen Elizabeth* to confirm the English Liturgy, witnesseth Doctor *Ab-* *Illust qua-* *4 p 112.*
bor, then *Prelat* of *Canterbury*, and Master *Cambden* in the life *p 46.* of *Queen Elizabeth*: to these I adjoyn Doctor *Boyes*, who was a bitter expositor of the English Liturgy, as *Heiga* by the Doctors of *Dowayes* appointment was of the *Mais*, after he had whetted His Teeth upon the *Schismaiques*, in his Epistle to *Bancroft*, he produceth the letter of *Pius*, for the approbation of the Service book; and notes also, the testimony of approbation from *Bristow* in his motives. *Queen Motiv.*
Elizabeth being interdicted by the *Popes Bull*, *Secretary Wal-* *34.*
singham wrought so, that he procured two Intelligencers to be sent from the *Pope*, as it were, in secret into *England*, to whom the Secretary appointed a State Intelligencer to be their guide, who shewed them *London & Canterbury Service* in all the Pomp of it; which the *Popish Intelligencers* viewing and considering well, with much admiration they wondered, that their Lord the *Pope* was so ill advised, or at least ill informed, as to interdict a Prince, whose *Service* and *Ceremonies* so symbolized with his own; and therefore returning to *Rome*, they possest the *Pope* that they saw no *Service*, *Ceremonies* or *Orders* in *England*, but they might very well serve in *Rome*, whereupon the *Bull* was recalled; to this also Doctor *Carrier* a dangerous seducing Jesuite, gives ample evidence; the *Common-prayer-book* (saith he) and the *Catechism* contained in it, hold no point of Doctrine expressly contrary to antiquity, that is, as he explaineth himself, the *Romish Service*, &c. and thereupon he comforteth himself with hope of prevailing; and of the like mind were *Harding* and *Bristow* (as hath been said;) one more, and we have done: not long ago a Jesuite meeting a woman in *Pauls*, in whose house he had lodged, she not knowing then that he was a Jesuite, the work-men of *Pauls* being hor at service, he asked her how she liked that work: she retorting the question, asked him how he liked it, he replied, exceeding well, neither had he any exception to it; but that it was done by their Priests. We have insisted the longer in this point; first, that

Confid. p.
45 Self.
9.

that men may see, that this plain & evident approvement of our Liturgy by *Papists*, is not from one singular or more indifferent *Papist*, but from an unanimous consent of the greatest, zealous and learnedst among them. Further, this symbolization of *Papists* and *Prelate-men* in the name and nature of *Mals* and Liturgy, discovers how they conspire against the Truth, and those who desire to worship God in Spirit and Truth: it is a true maxime, *Qua conveniunt in aliquo tertio, conveniunt inter se, & dissentiunt a contrario*; They who agree in a third, agree between themselves, and dissent from the contrary; If the *Papists* then sort with the *Service-book-men*, in the liking of the Liturgy, & the *Service-book-men* with the *Papists* in the liking of the *Mals*, and so agree betwixt themselves, they must both by consequent dissent from the true worship of God, which is contrary to it. Lastly, the *Papists* liking of the *Service-book*, makes it plainly appear, how little God likes it, for if it were pleasing to God, it would never please the *Papists*: as the *Israelites* true and sincere worshipping of God was an *Abomination* to the *Egyptians*, shall we sacrifice (saith Moses) the abominations of the *Egyptians* before their eyes, and will they not stone us? Even so, if this were the true worship of God, the *Papists* and the *Prelatical* crue, would never endure it, but would stone, tear in pieces, imprison, burn, banish, and kill with all manner of cruelty, as they do, and have done, those that love and worship God according to his Will; and as every shepherd was an *Abomination* to the *Egyptians*, so there was no being for such Shepherds, as would not lead out, and lay down their sheep by that muddy *Nilus*, or, *Egyptian water*; yea, and not only so, but they must bear false witness in proclaiming it under their hand by subscription, that this stinking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon*, by which the Soul of many grieved Ministers hath sit down with tears; being forced to hang his harp upon the *Babylonish willowes*; but if his soul loathed the practise, much more the approbation, then all the souls of the *Mals-book-men* would loath such an one, and with open mouth, would dart out against him the *Poyson* of *Aspes*, all manner of rotten *Calumnies*, of *Sedition*, *Tumults*, *Schism*, *Factions*, and the like, not vouchsafing him, & his, native ayre

Exod 8.
26.

to breath in, much less a calling to maintain him and his : neither is this al, but when these Ministers & others to fly the hatred of *Eſau* and his brood, had caſt themſelves upon the ends of the Earth, to enjoy with much affliction the purity of the Ordinances ; yet *Eſau* his hatred ſlack'd not, like a boiling Furnace, till he caſt the ſcum of his cruelty after them, doing them all the miſchief he could in word and deed : the *Serpent* caſt not only the flood of waters out of his mouth, that way after the woman ; but alſo purſued others in other parts, who endeavour'd to ſacrifice that which God called for ; for proof whereof take Doct^r *Laud* his own words, *This hand* (ſaith he) *ſhall reach them*, and threatning a Scotiſh-man for reſuſing to take the oath againſt his Country, he laid his hand on his breaſt, and vow'd and proteſted, as he lived, he would make the hearts of all the Scots to ake ; and what had the Scots done to him ? Nothing, but maintained that worſhip that was an abomination to him and his. One inſtance more, very pat to the purpoſe, God having appeared to *Abraham* (as often he did) *Abraham* in thankfulneſs build'd an Altar, but immediately after he is ſaid to remove to a *Mountain, Eaſtward of Bethel* ; but what was the cauſe he ſtaid not by it ? The learned tell us, that it was dangerous ſo to do, for the erecting of the *Altar of God*, was ſo offenſive to the *Idolatrous Inhabitants*, that it was a wonder, he was not ſtoned of them : where obſerve now by the way, that if the Altars now erected, were of God, they would be an abomination to the *Prelates* and their *Faction*, and dangerous for Gods people to ſtay by them : but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Balaamites*, ſo they and all their *Ceremonial accoutrements*, and the Service-book it ſelf, are an abomination, witneſs that place of *Exodus* already quoted ; *The Abominations of the Egyptians ſhall we ſacrifice to Jehovah our God*, ſaith *Moses* to *Pharaoh*, *it is not meet ſo to do*.

The laſt ground or evidence of this particular ; is from the ſc^{ts} undeniable teſtimony of King and State, namely, King *Edward* the ſixth, and the Councels letter, to the *Papiſts of Cornwall and Devonſhire*, making of Commotions and Inſurrections againſt the King and State, amongſt many they give this ſatisfaction for the Service-book, that it was the
very

Rev. 12.
15.

Gen. 12.
8.

Ca'vin.

Exod. 9.
26.

Vo. 2. p.
667.

very same, *word for word* with the Mass-book ; the difference only was, that it was in the English tongue, the extract of the Letter recorded in the Acts & Monuments, are these ; *as for the Service in the English tongue, it perchance seems to you a new Service, and yet indeed it is no other but the old* ; the self-same words in English that were in Latine, a few things taken out. If the Service of the Church, was good in Latine, it remaineth good in English ; for nothing is altered : but to speak with knowledge, that which was spoken with ignorance, we have the whole letter in Print at large for your Service, we thought fit for brevity, only to transcribe so much as made for the clearing of the point; the sum of that which hath been said by way of open discourse, we draw up in this Argument.

That which is word for word out of the Popish Mass-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Liturgy in controversie, is word for word out of the Mass-book, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him. As the latter proposition of the Argument is proved to the full, so the former is as clearly by the paralleling place of *Exodus* twice quoted, to which we will add for abundance, these places following, *Dent. 7. 25. and 12. 31. 2 King. 23. 13. Ezra. 9. 1. Esa. 44. 19.* In all which places, the Lord commands all *Idols and Idolatrous Service*, to be utterly detested and abandoned, and still the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of multitudes ; to speak impartially, we see no colour of way to evade this Proposition, but by undertaking the defence of the Mass-book ; for as *Mountague* and others produced that their Service is the same in most things with the Church of *Rome*, the differences are not great ; nor should they make any separation ; then a necessity is laid upon the Prelates and the rest, either to defend the Mass, so far to be the true worship of God, against the truth, and all Orthodox Writers ; or else, to give up the Service-book to fall with the Original ; and though the Treatise will not give us leave, to limne out the Mass in every piece, patch'd up by divers Popes

Refusan-
cy. p. 1.

Popes, having given a specification of some parts of it, most concerning our Liturgie, yet will it not be amiss to lay down from the learned, the first entrance of it into *England*, and then to take off briefly, the silly defence that the Papists seem to make for it. To the former, *Augustine* the Monk sent from *Gregory*, called the Great, for what we know not, except for his grand devises of Will worship; his man *Austin* finding not all things for his tooth in *France*, put over into *England*, and there finding an ignorant King, and a superstitious Queen, there like the envious man, he sows his corrupt seed of all Popish trumpery, as *Masses*, *Letanies*, *Processions*, *Copes*, *Vestments*, *Altar*, *Candlesticks*, *Holy-Waters*, *Consecrations*, &c. Having like a Serpent deceived the People (and as the Apostle ^{2 Cor. xi.} saith) corrupted their minds, from that simplicity that is in ^{3.} *Christ*, sore against the minds of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witnesseth) ^{Lib. i} add this condition, which he never ment to keep, that no man should be forced, or constrained thereunto; but having plaid the *Wyly Fox* in his entry, to finish the work he had begun, he took on the *Lyons* skin, and being opposed by one *Dinoth* a great Divine, who withstood him to his face in a publick Synode, avouching, that he ought not to change the ancient form of Religion, neither would he acknowledge him for *Arch-Bishop*; but the bloody Prelate, to be revenged on him, incensed *Esheldred* King of *Northumberland* against him, who murdered the Servant and Minister of God, and twelve hundred Monks with him: afterward about the Year 637. Pope *John* the fourth, sends over *Malinus*, *Honorius*, *Justus* his Bandoogs one after another, to hold out and confirm the continuance of this dismal alteration, as they might easily do once having got footing, for Pompous superstition suits too well with corrupt nature: then came in keeping of *Easter* after the *Romish* manner, Ministers called *Priests*, chanting and playing upon *Organs*, ^{Lib. 18. cap. 14.} with all which, godly *Beda* his soul was grieved, who vented his grief in this sad complaint; heretofore, instead of these things, ^{de gest. Ang.} the principal Service of God consisted in Preaching, and Hearing of Gods Word. ^{Morney of the Masse Lib. 1.6.}

Here we may observe for matter of Humiliation, how easily Superstition finds entrance into *England*, and how hard.

ly it is rooted out; that former *Maledict*, Monk *Benedict* (as they call him) found so little entertainment in *France*, that he made little stay there, only stomacking that the Worship was not after the *Romish Order*, he certified his Master by a grievous complaint, who being more moderate than the Monk, bid him take that which was good in every Church : but *England* found that that would not serve him, of whose Mass and Mischief it could never yet be rid. It is also worthy your observing ; how he laid the *Foundation* of the *Mass*, and established it in blood ; yea, that See of *Canterbury*, in him and his *Succéssors*, hath been a *See of Blood* ; yea, it is too well known, that that cursed Mass, whether *Latine* or *English*, hath lived in blood, and *bathed in the blood of bodies, souls and states*, as shall be more particularly manifested hereafter.

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Now for any thing that can be said in defence of this Idol, the *Mass-book*, it is not worth the citing, and hath been more than abundantly refuted ; yet one touch for a taste, and that upon *Prayers*, because it is the Subject of our discourse, we will shew you one place out of the Old Testament, and another out of the New : such as they make choice of to defend their *Mass* or *Liturgy* (as they call it :) the place of the Old Testament is in *Genis. chap. 4. vers. 26.* the words are these, *Then Men began to call upon the Name of the Lord* ; as there be diversity of thoughts upon the meaning of the words, so *Perterius* a Popish Fryer, will have this the meaning : that then they found out some set form or order of Prayer, to gain footing forsooth to the Popish Liturgy ; but say it were so, what would it make for them ? The Doctors of *Doway* are of the same opinion, and fuller also in their words ; It is meant (say they) of *Publick Prayer*, with observing some Rites, and set form, in a particular place, dedicated to Divine Service. Grant that that were the meaning, as indeed it is not, yet what would this make for them ? Would the faithful Prayers of the godly *Patriarchs* confirm, or would they not rather confute the *abominable Prayers* of the Popish *Mass* ? The word *Invocat*, in the first Language signifieth also to prophane, though not so in this place ; for it suiteth not with the sense ; but if this were the sense, then the Papists might well take a hint to parallel their unhallow-
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lowed Masse, which is nothing but an high prophanation of the *Name of God.*

The other place which I touch upon, and which they do egregiously abuse (as they do many more) is from the New Testament, 1 Tim. 2. vers. 1. *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and Thanks-givings, be made for all men:* out of which words of the Apostle, the Rheimists make this deduction, *that the Prayers and Petitions of the Masse, are deduced out of the Apostle his words,* producing, or rather traducing; the Fathers, making them speak that for the Masse which they never meant: the transcription of all the passages would be too tedious: but let Master Cartwrights answer suffice. First by way of Concession, *grant the Masse-book to have in it the same prayers that the Apostle commands, will it therefore follow (saith he) that their prayers is the true service of God?* no more than the using, or rather abusing of the words of Institution, *This is my body,* makes for the Justifying of Transubstantiation. *Inchanters and Charmers* use many holy words in their Charms, as they do with a piece of the first Chap. of S. Johns Gospel: but it aggravateth their sin. This plea from good words, is, or hath been too frequent in the mouths of some Professors, whom we desire to satisfie with this answer. Again, if their whole *Liturgy* or *Service* be here as they say, where are their *Mattens, Even-song, Complin, Procession, Dirgie, &c.* As for the name Masse used by the Fathers, we are to understand, as *Morney* and others well observe; that as the Church finding ease, and growing in Wealth, under and after *Constantines* time, fell to grow a little gawdy to please the Gentiles, and also to allure both the Jews and Gentiles; the Christians were content to hear and speak antiquated Names, as *Altars, Sacrifices, Priests,* and so fell in the word *Missa*; but it is as clear on the other side, that never one of the Fathers alleadged, nor Orthodox Councils did use any of these words in their Sence; and this may suffice for the Popish Masse. They also abuse that place of the *Acts* 13.2. translating it as they were saying Masse; but the foolery of it as hath been said, answereth it self. The Masse then being such a piece, as it was *Englands* great unhappiness to lye so many years under the burthen of such an abominati-

First
Book of
the Masse
c. 4.

Iosh. 7.

Valer.
max. lib.
1. tit. de.
Rel'g.Deut. 12
28.Vetf. 30.
31.

EP. 7 4.

P. 13.

on : so when the light of the Gospel sprung up, to fetch us out of Darkness, and from the shadow of Death, it was great incogitancy (to speak the least) in our Reformers, in King Edwards dayes, to take a Morsk from among the *Canaanites*, and putting a coat of English cloath upon it, to represent it, being an unclean Beast, as a service to the Lord : it is no better truly than the excommunicate thing. What had we to do with the River of *Nilus* ? How could we look to pick Gold out of the Popes Dung-hill, where there is nothing but mire and dirt ? It is true, that *Heathenish Rome sent the Suns of their Senators to the Etrurians, to have their instructions for ordering of their Religion* : but why should we, when God had brought us out of *Babel* or *Antichristian Rome*, turn immediately in again to take a pattern out of it, for the service of our God : this is an expresse thwarting of the Book of God, whose Omniscience should only appoint in his own Worship, witness that order and appointment given from him by *Moses to the Israelites* ; first, he layeth it down affirmatively, *Observe and here all these words that I command thee* : and he enforceth it with a strong reason, *It shall go well with thee and thine, when thou doest what is good and right in the eyes of Jehovah thy God* : but now, lest they should patch up his Service with some *Heathenish tricks*, he strictly inhibits them, so much as to inquire of their Gods, saying thus, *How did these Nations serve their Gods, even so will I do likewise* ; where the Hebrews observe, two things are observable : First, *Idolatrous Service* is not to be inquired after, because that occasioneth a turning into it ; and secondly, all imitation of such service is forbidden. *Cyprians* complaint cited by the answers to the *Humble remonstrance*, suits well to this purpose : *Ad hoc malorum devoluta est Ecclesia Dei, & sponsa Christi &c.* The Church of God and Spouse of Christ, falls unhappily into this evil exigent, *U: lux de tenebris mutuetur, & id faciant Christiani quod Antichristi faciunt* : That light should borrow from darkness, & Christians should do that in Gods service, especially which the vassels of *Antichrist* do. From this discovery also the Service-book is unbottomed of that main Plea from antiquity, which *Doctor Hall* in his humble Remonstrance makes his sheet Anchor ; but *Smectymnus* in his answer puts him to it, that
for

for want of ground it is come home; but to follow this a little further, and to wave the antiquity of a set Liturgy, an instance whereof, for divers hundred years, the Doctor, nor any of their *Book-men* cannot produce: We desire to know what Antiquity they, or any other can alledge for this Liturgy, surely he can go no higher than the Masse-book; and when it hath gone as high, or higer than it can, sometime abusing Scripture, and sometime butting upon the coined and counterfeit Liturgies, fathered falsely upon the *Apostles* and *Disciples* of Christ; yea, and also upon the *Fathers*, as *Peter*, *James*, *Matthew*, *Andrew*, *Denis*, *Clement*, *Basil*, *Chrysostome*, and others; the falshood whereof *Morney* discovers at large: yet for all this, saith the noble defender of the Truth: the *Papish Masse is no part, nor ever was of the Divine Service* of God, and therefore the English Liturgy out of it, and not able to ascend higher than it, can be no *Divine Service*, as they call it (and that inclusively, by *Catechomen*, or *excellency*) it can be no Divine Service, but is indeed a devised Service; but suppose it or the *unbloody Sacrifice of the Mass*, should look as high as *Canns unbloody Sacrifice*, yet if there want truth, they would prove no better than ancient errors.

First
Book of
the Mass
c. 4 & 3.

Last of all, to shut up the Point, the discovery whereof Sect. casts the Doctor upon a very foul shift; namely, the denying of the *Liturgy* to have its rise, or to be selected out of the *Roman models*: wherein we beseech your Honours, to cause him to deal, *Ob signatis tabulis*, by comparing the Books together: and besides all the evidences alledged, if it appear not, and that to the eye, to be what we have said to be the truth we will de-relinquish our suit: but if it be so as we aver, we desire no more of the Doctor, and all the admirers of the Liturgy, that they would deal candidly with the truth, with your Honours, and with us, a whole body of Petitioners; who in conscience do profess we desire to do nothing against the Truth, but for the Truth; and as it becometh not those that defend the Truth, *Fictis contendere verbis*, to Skirmish with devised, or velitory palliations, as the Poet hath it, even so, *ἡλικίαν γὰρ δὲ τὸ ἀληθὲς λέγειν*, there is nothing becometh *candid ingenuity*, better than the Truth. To defend evil cunningly, is no good commendation; it was no grace to the

Orators,

Orator, of whom it was said, *Candida denigris, & de candentibus atra*: That he could with ill abused eloquence, *make black white, and white black*: and yet, when such men have done all what they can, they find that true of the *Civilian*; *Mala causa pluribus eget remedijs*: The malady of an evil cause stands ever in need of more medicines than he that undertakes the cure can afford. For a closure of the point, in love to the truth, we desire all men that have any wit, to take notice of these two things; the former, a man had better be tongue-tyed than appear in an ill cause; the latter, when they have done all they can, it will fall out with them as it did with the Scribes and Pharisees, envying that the people should follow Christ, *Perceive you not* (say they) *one to another, how ye prevail nothing; the world is gone after him*. Just so in this case of the worship of Christ, as it is partly begun, and shall be more fully accomplished, when they have done all that they can, all is but lost labour, they shall not prevail, the world shall go after Christ.

Joh. 12.
39.

CHAP. IV.

Of the Matter.

NOW we come to the third particular, namely, the *Subject matter of the Liturgie*; the graine is like the ground it grows upon, the fruit must be like the Tree; it is not possible that any wholesome sap of life should come out of a noysome and poysonous root. To give a delineation of the matter in general, we can use no better expression than that of Calvin, in his pithy Letter to the Church of *Frankford*, much troubled with this *Service-book*, where he calls it the *Reliques or leavings of the Popish dregs*; this may be made to appear without contradiction, by scanning some particulars; for to go through them all would fill up a great volume: then to give a touch as briefly as we can, *the matter is partly false, partly ridiculously frivolous*; yea, and some part of it is not without a tincture of *Blasphemy*. To this effect, a worthy and zealous *Paster* to that people of *Frankford*, regrating fore the troubles brought upon them by that *Service-book*, after that he had told them that nothing must be thrust upon any *Congregation*, without the *Warrant of the Word*: and
for

Troubles
of Frank-
ford, p. 36

forasmuch as that in the *English Book* there were things both *superstitious, impure, and imperfect*, which he offered to prove before all men; he would not consent that of that Church it should be received. P. 38. ib.

To come then to the first particular of the charge; concerning the falshood of the Matter, which we will first discover in the generals, and then come to some particulars: For the generals we lay down these three instances, In false or corrupt translations of the Word; additions to the Word, and subtractions; all which the Service-book not only allows, but enjoyns subscription to them, being so rendered in the old Latine Bible, which translation the Service-book enjoyns to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most corrupt piece of all the *Latine Translation*, none of them being found; witness the current of the learned Fathers and others; yea, the very pleaders for the Book, and that Bible: *Si in Latinis exemplaribus fides est adhibenda, responderit quibus, &c.* If we must believe Latine translations you must first tell us which of them, saith *Jerome*? Which argues the Latine one, fathered upon him, not to be his, but of all other Latine translations he damneth this most, which we are forced to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem, qua nos tamen maxime utimur*, he condemneth (saith he) that translation, meaning the *vulgar translation*; condemned also, by the grand Pillars of Popery, *Burgensis, Lyra, Jansenius*, and others; yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, we have the dict of the defendants themselves, Doctor *Sparke*, *diebus illis*, complaining of the corruptions of the Service-book, instanced in these two particulars: First, for omitting much *Canonical Scripture*, and putting *Apocrypha* in the place of it: Secondly, for appointing a corrupt translation to be read. To some particular instances we come, and amongst many places we must give but a touch; we will begin with that palpable falshood, *Psalms 105. 28.* which the Book hath thus, *They were not obedient to his Word*; but the Scripture saith, *They were not disobedient to his Word*; what directer contradiction can there be than this? The Scripture given by inspiration of the Spirit, admitteth no contradiction. Doctor A. D. D. in prefat. ad. 4. Evang.

Spark told the Arch-bishop of *Canterbury*, that it was apparent by the History of their dealing in *Egypt*; that to read, *They were not obedient to his word*, were to charge *Moses* and *Aaron* with falshood.

Scd. Another place abused, *Luke 10.1.* being their Gospel for that Evangelists day; *After these things the Lord appointed other seventy also, and sent them, two and two before them*; but the common Book read seventy two: which, though it be not in matters of Faith, as the defendants answer, yet it is a corrupting of the Scripture. May we tear a mans skin from his flesh, because we cut not the sinews, nor beak not the bones? In a word, this is the answer of the Papists upon the place which our Writers take off.

Scd. But now we will evidence in a place as matter of Faith, as we take it, *Gal. 4.5.* the Service-book readeth, *that we through election might receive the adoption that belongeth to natural sons*; where the Church-Bible, according to the original, hath it thus: *That we might receive the adoption of the sons.* For, *natural sons of God* we cannot be said to be, *Nam non nescimur, sed renescimur Christiani*; for we are not born Christians, but born again; yea, by nature we are the children of wrath: is there not matter here of flat contradiction, & that in a high point of Faith?

Scd. We will trouble you but with one other place, and that upon matter of Faith too; namely, *Luke 1. 28.* and *48.* the Text hath it, *Hail freely beloved, or having found favour*; but the Service-book will none of that, but read it; *Hail full of grace*, just with the *Rhemists*; and the defenders of it go upon the same grounds that they do, crossing the true signification of the words; all sound and learned Expositors, ancient and modern; as *Pagninus*, *Varabalu*, *Chrysostome*, *Beza*, *Doctor Fulke*, *Doctor Whitakers*, and others, sorting full with *Gregory Martin*, *Reynolds*, and the rest; and gives encouragement to *Stafford* in his *Female Glory*, to tell the Puritains railingly, that *till they be good Marians* (in his sense) they shall never be good Charistians. There are fifteen places more in the Service-book of this cut, but these are enough, and too many to be so abused.

Scd. Now we come to a touch of Additions, - as the Book adds three whole verses to the *14. Psalm*, where a great difference

rence is to be thought on, between a *Paraphrase* and a *Translator*: The former may amplify, but yet in different sort from the Text; but the *Translator* may not adde, no not from other Texts of Scripture. The great Papists, the justifiers of this, and other such stuff, dare not avouch these Verses to be in the Hebrew or Greek Copies, no not in the Greek Bible set forth at the command of *Summus Pontifex*, 82. for the justifying of the Vulgar Latine, as appears by his own Copy, written by Cardinal *Barrosius*, and another Cardinal, namely, *Cajetan*, Pag. 154; avouching that found in the third to the *Roman* had taken them from diverse places of Scripture, *Scilicet apud Isaiam, Jeremiam, Ezechielem, &c.* *Psalmos* 23. But to omit that, I know not who hath added them to *Psal.* 14. So there is a whole Verse added to *Psal.* 2. and an addition added to *Psal.* 24. corrupting the text, and applying that to *Jesus*, which is spoken of *God*; and diverse additions more, which we will not reckon.

Note a taste of *Corruptions*, or *leanings out*, as all the titles of the *Psalms*, being, as other holy scripture, given by Holy Inspiration, and very useful; yea, and Mr. *Bucer* learnedly and curiously affirmeth, *ut in summa hinc se undeque ducit et aperit thesauri* *the letterly into the understanding of the Psalms*; *Mattetian* is left out of the 71 *Psalms* the Book directed, *Praise ye the Lord*, (seventeen times), and put in *Gloria Patri*.

Lastly, amongst diverse other *Omissions*, on which we cannot insist, the comfortable Conclusion of the Lords Prayer is left out. They have drowned in this Book 180 Chapters, according to their own account, of Canonical scripture, amongst which are whole books, as the *Chronicles*, *Esther*, and the most part of the *Apocrypha* is left out, in place whereof the *Apocrypha* is placed, and that (as they say) tending more to edifying; yea, and some Chapters also, wherein are palpable *errors*, as *Ecclesiasticus* 48. *Psalm* 71. *Job* 31. the last two of these Books being *Psalms*. A President of these four Abuses of scripture, are found no where in the world, but in the Popish *Mass-book*. To this we may subjoyn that *Prophesying* gross abuse of *Epistles* and *Gospels*, in which there are three strange and remarkable Occurrences, for which there is no Ground or Reason, but from the *Mass-book*, and *Mass-worship*.

First, what reason is there, either in the Mass-Book, and in our Liturgie, the *Missal* of the *Popes* and *Prophets*, yea, any book of the old *Testament*, the books of *Genesis* excepted by them, should be called *Epistle*, as *Isidore* says *Epistle* day, Rev. 14. on *Innocent* day; *For* *Isidore* says *Epistle* day, *For* *Isidore* says *Epistle* day.

Self. Secondly, there is never a full passage or whole place, but scraps and threads, as the beginning of one Chapter, and ending of another; and in this they deal with the Word, as *Alexander* dealt with his bed, he cut it, and lengthened them to serve his own and his humours; and not for the good of his guests. If Kings will not have their *Wives* by *violence* of names wronged; much less the King of Kings, who is the God of Order.

Self. Thirdly and lastly, at the *Epistle* there is silence, sitting, and what every one will; but at the *Gospel* there is kneeling, scraping, bowing, and a response before and after; the every

Rup. 1. 4. *Isidore* says one of these were to serve some piece of Superstition or other: so the reasons given by *Papists* are *ridiculous*, as the things are *Superstitious*; it is enough to name them in general; that the maintainers of the Liturgie may be ashamed to avow them, and better of that which they have not. We therefore desire your Honours, to cast a regardful eye upon the wronged

Isid. 1. 11. and much abused Word, and *man* *passer* *by* (as *Isidore* speaks) in a case much like, but *as* *Supremacy* judges here on earth, to vindicate Gods dishonour done to him in his Ordinances. Gods

Chryso. 2 *Theo.* 2 Word, as the Fathers speak, in his *Epistle*, not in that sense they call *Prophecies* *Epistles*, wherein he commends many loving-fours to us; yea, his *Testament*, wherein he leaves and bequeaths many rich legacies to us. If Kings or Monarchs should deal so with us, would we suffer them to be abused, corrupted, altered, cut in pieces? No, we would count them our deadly enemies that should do so, & also pray to the King, What an eye of indignation then should your Honours cast upon this grose abusing of the Word, of the *Epistle* and *Word* of the *Omniscient* and *Omnipotent* God? If *clipping*, *corrupting*, *counterfeiting* be Treason by the Law, how much more and in a higher degree is it to deal thus with the Word? Yea, and more than that, to maintain this, and cause Ministers to subscribe to it, being no less than Treason against the high

and mighty God: *Culpam deprehensam per insinuationem, Culpam altera est*; Pertinaciously to maintain a fault openly discovered, is a greater fault than the former, on whom whether Nation or Person will the Lord rest upon (saith the Lord by the Prophet *Esa*) but upon him that trembleth at my word, that is a humble soul, not onely moved to obedience to it in it self; but further, out of that reverence that it beareth to the Word, it will not as much as in it lyeth, suffer the word to be abused by others, as one speaks of the Papists, *that corrupting the Fathers, they rather make them their sons*, to speak what they will have them, then Fathers indeed: Just so doth that book, and the Champions for it, make the word thus dealt with none of Gods, but their own; If a Minister adde or take away from the Service-book, it is made matter of *indirement*; but they, it seems, may adde, take away, alter, and corrupt what they will without contollement: this course gives a shrewd randcounter to our learned and Orthodox Writers against the Papists, witnes Doctor *Fulk* his Answer to *Campion*, discovering the evils of the *Apocriphe*. *Gregory Martin* recoils thus upon the learned worthy, that by those words he condemned their own Service-book, which appointed those Books to be read.

Discove-
ry of cor-
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Preface.

P. 9.

Having thus proceeded against the Servick-book, for its *Self*.]
false translations, additions, omissions, misnominations; we come now to some more particular untruths in the Book, and that partly by false or *misapplication* of Scripture, partly by *coining things* that have no shew or ground for them, partly by establishing some *Papish expositions*. Lastly, by confirming and pressing upon Ministers and people, a heap of *Papish and Idolatrous Ceremonies*, a touch of every one will suffice.

For the first, be pleased to look upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev. 12. 7. Michael and his Angels fought against the Dragon, &c.* which words the Book appoints for the Collect for *Michaels* day; where they make Christ by misapplying the place, a created Angel: for the place is meant of Christ, neither can it agree to any other: for which we have a cloud of witnesses, not only from the universal concourse of the learned and Orthodox Writers, as *Fathers* and modern *Authors*, as *Austin, Ambrose, Musculus, Calvin, Beza,*

Doctor Pulk, Doctor Willar, and many others, but also from the very name *Michael*, proper only to Christ, who, *vers.* 10. is called Christ: And further, from the scope of the place, to set out Christ and his Angels, encountering *Satan* and his Angels: And lastly, other places of Scripture paralleling the truth of this sense, *Dan.* 10. 13. & 12. 1. & *Thes.* 4. 16. *Judg.* 9. Angels here under their General Christ, are said to be on Earth in the Church Militant, for that is meant by *Heaven*, and here they are said to die, which futeeth not with *Heavenly Spirits*: the *Rhemists* indeed hold close to the sense of the Service-book, because it is from their own Mass-book, and gives this as a reason, why *Michael* is painted fighting with a *Dragon*, both Opinion and Reason are of the like weight: Now from things without colour of Ground; what colour or ground is there for that speech in the end of the *Magnificat*; O *Ananias*, *Azarias* and *Mizael*, Praise the Lord? If this was the Prayer of these men when they were alive, what sense or reason that we should speak to them being dead, more than to others?

Sect. For Popish Tenents, look that Prayer at the Burial of the Dead, *That we wish this our Brother, and all other our Brethren departed in the true Faith of thy holy Name, may have our perfect Consummation and Bliss, both in Body and Soul*: First, here every one Buried is a faithful Brother, which cannot be said of every one, no, not in the Judgement of Charity: It is true indeed, That the Priest of *Newgate* bid the poor Condemned Thieves provide Money for their Burial, and they needed not doubt of their Salvation: Again, the words are an express Prayer, and tyed to be said by the Minister.

Now, for the Ceremonies having place in Gods Worship, and being mans device, must needs be Idols, or Idolatrous Actions, *Quicquid præter mandatum, est Idolum*; Whatsoever is placed in Gods Worship, without the Commandement of God, is an Idol; for none hath power to Ordain or Place a Ceremony in Christ his Church, but himself, who is King of it. For instance whereof, there is a remarkable place amongst many, *Numb.* 15. 39. And it shall be unto you for a Fringe, that ye may look upon it, and remember all the Commandements of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which you use to go a Whoring: where Observe
both

both the Ceremony and Signification to be from Gods own Appointment: And further, every device of man in Gods Worship, is to be avoided; but against those there are divers *Treatises* never Answered, nor like to be; yet it shall not be amiss by one indissoluble Argument to put all the Defenders of the Ceremonies to it; which is this:

That which is mans Device, and hath been an Idol in Gods Worship, must of necessity be an Idol still in the Worship of God: But the Ceremonies mentioned in the Service-book have been Idols in Gods Worship, as *Cross, Surplice, &c.* Ergo, they must be Idols still in the Worship of God.

The Proof of the former Proposition, is from instance of *Abrahams Grove*, Gen. 21. 33. but being abused to Idolatry, as 2 King. 17. 10. *Jerem.* 51. 2. *Isa.* 57. 5. then God forbiddeth his People the usage of it, because it was an Idol; yea, commanded to destroy it, *Deut.* 12. 13. The latter Proposition none can deny. Here we may add the foul Abuses of the *Sacraments*, as *Baptism*, and the *Lords Supper*, and that Jewish Popish Institution of *Churching of Women*, called *Purification*; & that bastardly piece of *Confirmation*, the particular Enormities whereof we need not stand upon, they are so well known, especially to your Honours, which is a part of our happiness: Again, the *Treatise* would be too large; yet we would not have the *Lent Fast* forgotten, which the *Patrons* of our *Liturgie* make a *Religious Fast*, abusing places of Scripture by mis-application of Scriptures, as *Joel* 2. 12. *Mat.* 6. 16. 2 *Cor.* 6. 2. *Mat.* 4. 10. clear contrary to the Law, and indisputable Prerogative of God; the *Homilies* appointed by the Law of the Land, the most and best Reformed Churches, & the harmony of Confessions, none siding with them in it, but Papists and Popishly affected.

2 Part of
Homil. of
Fast.

Anno
quinto
Elizab.
C. quint.

Now we come to *Touch*, and but to touch upon the *foppish* and *foolish things* in the Book, besides the *foolish and senseless Translations* of some *Psalms* pressed by the *Service-book*, as *Psal.* 58. 9. *Psal.* 68. 30. which would be too large to set down and canvass. What can be said for those *Tautologies*, and *Bar-
tologies*, used in the *Service-book*, as *Lord have Mercy upon us*, *Christ have mercy upon us*; the very Popish *Kyrieison*, *Christison* condemned, *Matth.* 6. 7. the word *Barrology* here condemned, cometh, as the learned observe, from one *Barnus*, a ridiculous

Sec.

a ridiculous Poet, repeating the same words or verses often, and so Christ forbideth a *vain repetition of words or phrases*, and the better the words are, the more grievous is the sin, so the *vain repetition in Prayer is most odious of all*, both the heathenish and Popish *Bastologies* are struck dead at one blow. (saith Master *Cartwright*) for mumbling up the same prayers again and again; and can these repetitions of ours, being the very same in English, go scot-free? One foppery more, for we cannot name them all, namely, that mutual *salutation* between *Priest* and *People*; in these words, *The Lord be with you, and with thy spirit*: which Doctor *Boyce* girding at the *Novellists*, takes upon him to defend from *Ruth 24.* with many invective strains, with other matter to little purpose: is it a good Argument from *salutation* in *civil conversation*, to fall a *saluting* one another in the *worship* of God? if our Lord and Saviour forbid his Disciples to *salute any in the way*, so far as it might be any impediment to his service; like unto that of *Elisha the Prophet*; how much less will Christ admit *salutations* in the midst of his Service? It seems their devotion is very hot, that falleth to toss a *salutation* whilest they are upon *Gods Worship*. Hence is that apish trick in the *Northern* parts, that all the *Women*, especially in coming into the Church, make a *courtesie* to the *Priest*. Dr. *Boyce*, for further confirmation, citeth the *Liturgy* of *James*, *Chrysostome* and *Basil*, but all know (as hath been said) that they who are acquainted with this subject, know these *Liturgies* to be as *Apocryphal*, as the subject; the Dr. confesseth upon the report of *Bellarmino*, that *Trisen-*
hemius writ a whole book upon *Dominus Vobiscum*, in which
 16. *Lib.* are many fruitless questions, and so we are sure the thing it
 de *Scrip.* self is fruitless.
Eccles.
 fol. 52.

Inke

1 c. 4.

2 King.

4 29.

Lib. 2. de

Missa c.

16. Lib.

de Scrip.

Eccles.

fol. 52.

CHAP. V.

Of the Letany.

WE come now to the last piece, of the matter of the *Lyturgie*, but not the least sinful, but rather the most offensive: Namely, the *Letany*, not a *stump* or a *limb* of *Dagon*, but the head of the *Masse-book*, appointed to be said on *Sundays*, *Wednesdays*, and *Fridays*, yea, and at other times, if the *Ordinary* appoint it: of this it may truly be said, as one said of the

the Pharisees sin, that it was *either the sin of the Holy Ghost, or a* Tossan in
sin very nigh it; so the *Letany* is *either blasphemy, or very nigh* Mat. 12
blasphemy: upon these dayes, one of every house must be pre- Canon. 19
 sent; setting a note of some prehemineny, both upon these
 week dayes and the Service, yea, from the *Etymologie* of the
 word *λεηταρια*, or *Letany*, the defenders of it will have it to be a
 more serious and cordial Prayer then others: It is observed by
 the Learned, that the Antients had the order and manner of
 the *Letany* from the Heathens, as *Dionysius Halicarnassius* wit- Serarius
 nesseth, and *Causabon* observeth in these words: *λεηταρια* In Litan
πρὸς τὰς θεὰς καὶ τοὺς ἁγίους, the *Letanies* or *Supplications* about Cassian in
 the Altars of their gods. *Polybius* renders the words very hand- Liturgy.
 somely and significantly by the word, *παρακλήσεις* P. 244.
 which signifieth to intice the gods by blandishing allurements: p 237.
 these words, & others used by human writers to the same pur-
 pose, as by *Homer* and others, falls in with the same fault that
 our Saviour accuseth the Pharisees of, namely, *vain repetition,*
and multitude of words, for which, saith Christ, *they think to be* Mat. 6. 7
heard. Now this *Letany* is a very facinating sardel of *Tautologies*
 and *Barrologies*, besides its other faults, in this *Letany* there is,
Lord deliver us eight times, hear us we beseech thee, 20. times:
 to omit many desires to be delivered from things from which
 there is not the least appearance, no more than of the *Frank*
pox, the danger of being drunk at a *Whitson-ale*, or a purse cut at a
 stage play, and not so much. In that prayer to be delivered from
 fornication, what meaneth that addition, & from all other deadly
 sin, as though some sin were not deadly. Again, after a tautological
 summing up and repetition of the titles and *Elogies* of the
 Trinity tossed with responses, they fall on in a Heathenish way
 to act the word *Letany* or *Magnum*, as it is well rendered,
 namely, as it were to conjure; and as if the devil were now to
 be dispossessed (which no Priest must dare to do by the Canon
 without license from the Ordinary) they would use the very
 same pieces, namely, by the mystery of the holy incarnation, by the
 holy nativity and circumcision; by the baptism, fasting, and tempta-
 tion; by the agony and bloody sweat; and by the cross and passion;
 by the precious death and burial: and by the coming of the Holy
 Ghost, *Good Lord deliver us.* This piece of the *Fourth-Masse-*
book, whence we have it, is no better than that conjuring or
 juggling

juggling of the *Magicians*; whereby they seemed to imitate
Moses in his working of *Miracles*, which they did not, as the lea-
 ned in that Art testifie, without *magick-spells*; they use ridiculous
 invocations, saith the same *Author*, & so be the invocations in the
Letany; and the better the words are, as we have said, the more
 grievous the abuse: And that we may not come short of the
Papists idolizing of this *Letany*, we have not only our ordinary
 and weekly *letanies*, but also our annual or yearly *letanies*, acted
 in *Procession*. It is true, we have left out the *Sainct* in our *Ly-*
curgy, that was too gross; but had the *Lauds* got their Co-
 lours fixed, ere this the *letany* had been flanked with this flatter
 But why did they expunge thae *suffrage* in King *Edward* his
 Book against the *Pope*, From the spranny of the *Bishop of Rome*,
Good Lord deliver us? To shut up this curious trial of the mat-
 ter (for it is no more) how can the *Service-book* men justify
 these words of the Collect on the *twelfth Sunday after Trinity*;
Giving unto us that which our Prayer does not presume to ask? It
 is true, we obtain more than we *Pray* for; but what we dare
 not *Pray* for, either in act or desire, we shall never obtain.

The sum of that which hath been said, we bring up into
 this Argument;

That *Services*, the matter or bulk whereof is partly false, partly
 foolish and frivolous, should not be presented unto God: But the parts
 of the *Service-book*, whether essential or integral, are such, as hath
 been fully proved: Therefore they should not be presented to God.

We humbly intreat your *Honors* to lay this Argument in the
 balance of truth, and if it weigh down the *Service-book*, let the
 said Book, we pray you, be cast out of the Sanctuary as light.

CHAP. VI.

Of the Manner.

NOW we come to the Fourth Particular, namely the *Form*
 or *Manner*, which is large, as exorbitant and offensive as
 the matter: the *Form* is the essence of a thing; say the matter
 were good, and the manner naught, God would never like it;
 for the old proverb is true, *God loves Adverbs better than Ad-*
jectives: *Bene* better than *Bonum*. It was a good work in *Da-*
vid, to bring up the *Ark* from the house of *Amishadab*; but one

2 Sam. vi

Philistine

Philistine Ceremony spoiled the whole Work. *David* therefore 1 Chron. 15-13. acknowledged the breach to be made because *they sought him* not in order; when our Saviour taught his Followers to pray in that Plat-form of Prayer, which a Father calls the *foundation of all our Prayers*; he layeth not down only the Matter, but also the Form; *when ye pray, pray thus, after this manner; hold fast* 2 Tim. 1. (saith the Apostle) *the forms of sound words*, which thou hast heard of me, &c. Where he layeth down not only the matter of Preaching, but also the form; even so should Prayer have a Form of sound words. Conformers to the Service-book make *Jonas* his his Gourd, of one place of Scripture, *Let all things be done according to order and decency*. But as the place is no shelter for them, to we wonder that they cannot see the gross disorder of the Service-book and Ceremonies; and still call for order. The Apostle rejoiced to see the order of the *Colossians*, but it would have grieved him exceedingly to have seen the disorder of the the Service: as he grieved at the superstition of the *Athenians*; for it is *Will-Worship* which the Apostle condemneth in the same place of the *Colossians*: but to some particulars, and first to the Minister, whose change of voice, posture & place, is strange and ridiculous; For the first, he must say some Prayers with a loud voice, not all: what can be the reason of this? but that of the *Massé-Priests*, that there are some Mysteries: *Tanquam sacra Cereris*, that the prophane Laicks should not hear. Secondly, for his Posture; besides the windings, turnings and cringings his face must be sometimes towards the People, and sometimes his back. Thirdly, the Priest sayes somewhat in the Church, somewhat in the Chancel, getting himself from the People as far as he can, as if there were some cut-fall between him and the People: or, as if he were the *High Priest* gone into the *Holy of Holies*. In the second place comes the unmannerly handling of the matter: First, they have many short Collects, but a long and tedious Service: the persecuted Christians indeed, made short Prayers upon the fear of the Enemies Approaches, when they were forced to fly. A good Foundation we acknowledge; but to turn this into a General and Continued Rule, will make but a scurvey Building. Now, to the rest of the short Curs and Shreds, rather *Wishes* than *Prayers* (as Mr. Cartwright truly calls

In his
Comment
on Domi-
nus Vo-
biscum.

them) for which Doctor *Boyce* falls foul upon him with an Invective Declaration, not with refutation; which course suits not with learning, much less with a *Minister*, calling it a *rude speech*, *savouring more of the Shop, than of the School*: but the abilities of the man is far above his calumny: and why doth he not fall a railing at him for answering the *Rhemists*, in charging the *Masse-book* with the self same fault, where he calls them *short shreds*

Mat. 6.7.

patched up to make a wearisome service upon the long last; what patched Petitions? how scatteringly & disorderly divided, to the number of thirty or forty? what interrupting pauses & posling on again, with, *Let us pray*? In this they are like unto little Girls, who setting themselves as though they would sew, they cut abundance of Cloth into useless shreds, doing no good, but hurt; And yet for further discovery of this unmethodical and unmannerly dealing, let us put this Query to the maintainers of this patched Service, that Mr. *Carrwright* puts to the Papists for the man-mocks of their *Masse-book*. *If such a suit (saith he) were offered to a mortal man, would he not rather think himself mocked by the suppliant, than honoured?* After the same manner speaks

Ibid,

Mal. 1.8.

God to the Jews: *Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* And if any object, that God speaks there of the *Blind* and the *Lame*, the Answer is easily made; whatsoever is not of God, in his Service, for matter or manner, it is blind and lame: for the closure of this dismembring of Gods service, we annex the tossing or driving the Service between the *Priest* and the *People*, for either the *People* pray with the *Priest*, or they repeat his Prayer, or they add some *Responses* or *Answers*, all suitable to Gods service. Sir *Thomas Moore* was so zealous in this way, that he did officiate at the *Mass* in his *Surplice*. If the Minister be Gods mouth

Heb. 2.17

and the *Peoples* & stand between them in things pertaining unto God, is it not a gross absurdity? That when an Ambassador of State is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the business, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a *Response*. This interrupting course in Gods worship is every way more gross, as much as the high and dreadful God is greater than the greatest King; and

and we are to take notice that *God will not be mocked*. To shut Gal. 6.7 up the Point, one thing we cannot but wonder at, why the Popish Prelatical Priests do admit the common People a share in saying of Service, who will not have the People in any case to try, much less to judge of the *Doctrines* of their *Teachers*, abusing ^{Act. 17. 13.} the very Scripture that makes against them : for they call themselves the *Clergy*, alluding to the name *κληρῆς*, which signifieth 1 Pet. 5: the lot or portion, arrogating to themselves the Lord to be their portion, and they to be the Lords. But by the way of opposition they account the People no better than unhallowed, or carnal ^{Psal. 26. 15.} People; calling themselves abusively by the name of *Spiritual*, which with the former name *Portion*, agreeth to all Gods people; but we conceive the reason to be this, that by filling their brains with the froth of that stuff, and their mouths with that confused noise of words (which the most of them regard no more than the Fool of *Windsor*, that could sing all the *Service*) and how should God regard it : this they do (we say) to shut them out from the *Soul-saving-Word*, and the Word from them, and then the Priests bear rule, or tyrannize over them at their pleasure. Now we have done with the Arguments arising from the *Essential Bulk*, or *Integral Parts* of the Book : whence we desire your Honours to consider, how from four impregnable Arguments, namely, from the *Name*, the *Rise*, the *Matter* and *Form*, or *Manner*, we have necessarily evinced the ejection of the *Service-book*, all which we briefly sum up thus: That Worship of God, which for *Name*, *Original*, *Matter* and *Manner* is naught all over, is not to be suffered, head nor tail, but wholly to be cast out of Gods house : But the *Liturgy* or *Service-book* is such a Worship, &c. Therefore it is to be cast out. ^{2 Cor. 2. 15. Gal. 6. 11}

CHAP. VII.

Of the Effects.

FROM Arguments taken from the *Nature* of the *Thing*, we come to some Arguments *Collateral*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire : And first from the ill *Effects* of the *Book*, and that not *accidentally*, which

might haply excuse the Cause, but *properly* and *originally*, holding alwaies, *in tali vel in tanto*, an evil effect argues alwaies an evil cause; an evil Bird comes alwaies of an evil Egg as bad fruit of a bad tree: yea, the evil cause is alwaies worse than the effect. *Nam propter quod aliquid tale est, illud ipsum est magis tale*, that which makes a thing evil, is worse it self: for method sake, we will reduce the evils of the *Service book* into 4. Heads, distinguished from their several objects: as, 1 It shews its evil effects upon the *Ministers*. 2 Upon the *Ordinances*. 3 Upon the *People*. 4 Against *God* most of all.

Sect. First, upon the *Ministers*, it worketh perniciously whether they be good or bad work-men, or no work-men; to instance in the latter, where *Ministers* should be apt to teach furnished with old & new *Seers*, *Watch-men*, *Begetters* of Sons unto God, & *builders up* of the body of Christ. But this Book settles such blind fellows over People, who can neither feed, nor lead; What, we pray you, is the procreant and conservant cause of dumb *Dogs* that cannot bark; idle *Shepherds*, saying *Sir-Johns*; meer *Surplice* & *Service-book-men*, such as cannot do so much as a *Porter* in his flock; for he doth service, & the *Priest* only sayes *Service*: is it not the *Service-book*? A *Priest* in *London*, when he heard the *Service-book* should down, made this his main *Argument*, or rather *idlement*, why it should not: If they remove the *Service-book* (saith he) *What shall all the Reading Ministers do? they must go begg, starve, or steal, for work they cannot*: (the words were to this effect) not remembering the *Apostles* principle, *He that will not labour, shall not eat*. Some years ago, a very godly man being convened before that *High-Commission*, was asked by some of them, what he thought of the *Service-book*? the man being afraid to deliver his opinion of such a peece of ordinance mounted, fully charged upon him, the great *Canoneers* sitting by, ready to give fire; yet with much ado, plucking up his spirits, he told them freely, that it was a halter to lead a blind horse to the water: such dumb *Diegoes*, or devouring *Caterpillers*, might rightly be called, as the Prophet speaketh, *foolish Shepherds*; and so the *Service-book* the *Instrument* of a foolish shepherd, they truck away their Souls, and the souls of others, for a crust; are they not then *errant fools*? And this foolish instrument the *Service-book*, is the *Eroker* in this unhappy bargain.

Sect.

Self. There are another sort of *bad Ministers*, who will not be idle (as they say) but they are very ill exercised, such the Apostle calls *evil workers, dogs, enemies to the Cross of Christ*. The Apostle bids us *beware of such*; but indeed ours are worse than those *false Apollies*: for they *preached Christ, though of envy*, but ours *preach error, heresies, blasphemies, & calumnies out of envy, & not Christ*. Were there ever the like accusations heard of for *number & nature*, as hath bin laid against these *unparallel'd Ministers*, for *vileness*, both in *living & preaching*? The *Goliath* his *staffe*, wherewith they maintain all this, and all their brags against the *Host of Israel*, is the *Service-book*, which is the *Helena* of the *Hierarchy*, the strict and total observation whereof *Lincoln Articles* do punctually appoint. To those we might adjoyn *Nonresidents & Pluralists*, who knowing that *Service* will serve the turn, can have choice of *Readers* to serve their *Cure*, at a cheap rate. In *Kent* a common *Fidler* read *Service* for 12.d. a week: In another place a *Black-smith* did the like; yea, the *Prelates* themselves trade in this commodity, when they have an *old off-cast servant*, the ruins of a *profligate wretch*, good for nothing, then make a *Priest* on him; witness a *Prelates Porter* made *Priest of Paddington*. One that we all know *diebus illis*, Chaplin to a great *Officer of State*, but now a proud *Prelate*; in the time of his *Chaplainry*, possessed 3 *Benefices* to the value of 700.l. a year, or thereabout, allowing nothing out of all this for the feeding of so many flocks, save 100.l. a piece, or thereabouts, to three poor *Curats*, with a number of *cast Service-books*, which are no good meat, neither cold nor hot; yea, had not this *Service-book* been, this man and others could never have been so unconscionable.

Self. Yet further, the *Service-book* hath been the bane of many good *Ministers*, and that of two sorts, *Conformers & Nonconformers*; the latter of whom were deprived of their *Ministry*, dearer to them than their lives; cast out of their *Free-holds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their *Families dissolved* and *cashed* from all *Callings*; yea, their very Being, through calumnies, and injuries thrust at; so that with *Fambria* against *Scævola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole deadly Weapon into their body; and what the quarrel,

rel, but the *Service-book*? To which the Ministers must not only conform, but also subscribe: As to four Books more, some of which (it may be) they had never seen: that *nothing in them was contrary to the Word of God*; *Monstrum horrendum!* O fearful sin, to father *falsehood* and *lies* upon God, for which the Lord may justly quarrel with this Nation!

Now for the godly and painful *Ministers*, yet conforming and subscribing; the *Service-book* was a heavy burden to them, and they groaned under the rigour of the Service: It may be said of the *Service-book*, as it was said of *Gath* in another kind, namely, It was *Metheg Amath*, the *bridle of the hilly tract*, or *strength of the Philistims*: so the Book was the strength of the *Phitistim* Prelacy, and a bridle with a *Curbing bit*, to stop, to winde and turn them at their pleasure; yea, sometimes to cut them in the Mouth, if they delivered any such part of Gods Counsel, as touched their Copy-hold; besides the scoffing calumnies that the *Prelates* and their *Janizaries* would put upon them: How did they grieve the souls of divers worthy men, that divers of them were forced to break thorow that *Egyptian bondage*, with danger of their liberties and lives, if they had been reached by the *Prelates* ill Angels; but flying with the *Woman* into the *Wilderness*, she flood of the *Service-book* out of the mouth of the *Serpent* was sent after them, but both fire and water conspired to the devouring of it; witness its arrival at *New England*, two fellows being drunk, addressed themselves by water, to disperse some bundles of them; one of them swearing, that he would have a Pipe of Tobacco in despite of the Devil, striking fire, the sparks fell into a barrel of gunpowder, which blew both men and Books all into the Air; the men were saved by swimming in the water, and the Liturgy sunk when it could not swim, and so we hope it shall. Some of us heard a painful *Minister* complain, with abundance of tears, a little before his death, *That so long as he, and such as he carried the Prelates fardel after them, they would never down.* We will shut up this point with a very remarkable observation, Though God made conforming *Ministers*, being the dispensers of his Word, the means to turn many from *their evil wayes*, yet this proved for the most part, but in the point of *life and conversation*, and not in point of *Purity of Worship*, according

according to our Lord and Masters practice upon his Patient, that Samaritan Woman, whom he reclaimeth not only from *uncleanesse of life*, but also from a *polluted Worship*; the Woman here is not only touched in Conscience for her evil life, but also desires to be rectified in the case of Religion. Christ healeth her of both those Diseases, and having given check (as a Father observed) both to the arrogancy of the *Samaritans*, and of the *Jewes*; for the latter was faulty as well as the former, though not in the like degree, he layeth down an undeceivable Rule for both, that they, and all who will worship God acceptably, must worship him in spirit and in truth; in spirit, that is opposed to bodily service, as washings, anointings, garments, &c. In truth, that is opposed to shadows and figures, whereof Christ is the substance and the body; such converts then as will reap Comfort out of respect had unto all Gods Commandments, they must come down from the mountains of impure worship. Austin hath a pretty saying upon this, that he that will draw near to God, must come down from his own mountain, or from the mountain of his own device in Gods worship; it is a duty laid on Christs Messengers, in preparing of his way, to lay those mountains level, as well as others; but the good men durst not meddle with the *Gerezim* of the Service-book, because they were captive to it, and partly because the *Philistims* that kept it, would fall upon them.

Civl.

Tra& 15
in Ioh.

We come in the second place to the *Ordinances*, blocked up by the Book as close as the *Ministers*, we must give but a touch: as our *Liturgian Mass-mongers*, esteem more of the *Service*, than *Preaching*, so they juggle out, and keep out *Preaching* with it. For the former, let *Howson* speak, not being ashamed to assert, That *Preaching is no part of divine worship*, agreeable to that Canon of the Constitution, Anno. 1603. making a clear and positive distinction between *Preaching* and *Worship*, in these words, *In time of divine Worship, or Preaching*. And for the latter, we will cite but one testimony for brevities sake, namely, from the same Canons: *If any Minister having subscribed to the Articles, & to the Liturgy, & to the Rites & Ceremonies therein contained, do afterward omit any thing, he is liable to the penalty of suspension for one month, & after that, if he amend not, to excommunication: and lastly, if he continue so the third month, to total deprivation*; they

Serm. on
Psal. 1. 8.
p. 78.

Can. 19.

they have their pattern from Pope *Pius* the fifth, who made the same impious sanction, for the *Breviary*, that at no time, nor in any case, any thing thereof should be omitted; yea, the Congregations of *London* have had too much experience of Service for Sermons, which exchange is very robbery, contrary to the proverb; for it is ordinary with the *Journey-men Levites*, and *Letany-Priests*, to spin out all the time, in making up that course thred of the Service, that is allotted for Sermons; and this they do of malice, like the dogg in the manger; but were it good, they would never be so eager upon it; for the *Countrie Priests* will cast it through a riddle, and curtail it to the waste, to gain a long afternoon for prophane sports; but judge ye Honourable Senators, if this be not a miserable case, that *Hagar* should not only insult over *Sarah*, but also thrust her out of her own house: How unreasonable, yea how dangerous a thing it is; that the wholesome and soul-saving Word of the Lord *Jesus*, should give place to a fardel of mens devices in the Worship of God!

We come now in the third place, to the People: There are three things of note in every Common-wealth, λαός, ναός, νόμος, the People, Religion, and Law, the Service-book intrencheth upon all these: as first upon the Law, in so many particulars, though we cannot name them all, that it justly may be called *Nomomastix*, a scourge to the Law, we will instance in one or two particulars: first by the Law of England, No Clergy-man to the very Pope himself, shall bear any Rule, or exercise any jurisdiction, Nisi in rebus spiritualibus, except in spiritual things: witness the second Lawyer that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of King *Henry* the third, when Popery was in the *Ruffe*; for a little before, in King *John* his time, the Crown of England was at the Popes disposing, which I alledge the rather to shew the Insolency and Impudency of our Prelates managing of the Service-book against the Law; to which Book, if Ministers will not conform and subscribe, they out them of their Free-holds, contrary to Right and Law; the iniquity of which course hath been clearly manifested in *Caudryes Case*. Another

* Lib. 4. f. 32. cap. 6. witness yet more ancient appears in this particular, namely, * *Glanvil*, the first that ever writ of our Lawes in the time of King *Henry* the second, under whom the said Author was Lord Chief Justice

Justice; and speaking of the *Case* of the triall of advowfons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, to the pleas of the Crown; he produceth a prohibition to the spiritual Court, which he calleth *Curiam Christianitatis*, that they maddel not with the matter, though it might seem *collaterally* to belong unto their Courts; and if they should persist after their *Prohibition*, then they are commanded by appearance to answer it in the *Kings-Bench*. But how many of the *Kings prohibitions* have been slighted by the *High Commission*, threatening those that have brought them, the *Case* then depending, having its rise from that *Service-book*;

Another instance we will cite of their *incountering* of the *Seft.* Lawes, it is decreed, that *Ecclesiastical power*, shall neither *imprison nor fine*, except in case of *mutation of Penance*: but how many good Christians, both Ministers, and others, have been not only Fined more than they were worth, but also closely imprisoned in the *naftiest dog-holes* they could devise, never Parting with them till their breath departed from them; And what was the ground of all these illegell and cruel courses contrary to the Common and Statute Laws, but *Non-conformity* Stat. Art. clesi c. 1. to that *Service-book and Ceremonies*. We might be large in this Point, but the Treatise will not bear it, onely we Pray your Honours, who are *Judices & Vindices Legis*, the Judges and Revengers of the Lawes and breaches thereof, to look upon this Law-destroying-piece, and to manifest that the Law of God is in your *hearts*, with which it cannot consist; cast it out of Gods House, that he may delight to dwell amongst us. Fitzher. de natur. brev. fol. 51. Edw. 3. c. 6.

In the second place, for the *Service-bookes* affronting of Religion, somewhat hath been said, and more we have to say in the fourth *Evill effect*, namely against God: but now a little more of his malignity against the people, wherein we will be briefe: People are of two sorts *good and bad*: how the *better sort* have suffered from this Iron Furnace, it is more then manifest, in spoyling of their goods, loss of liberty, desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance not daring through feare to lodge them; at last, forced either to forsake their native soyl and dearest friends, with no small grief, *genio patria plangente*, the *genius* of the Country, to speake with *Lipsius*, *lamenting* after them

Deut. 4.
20.

them; or if they staid by it, and were catched in the Prelates clutches, they told them when they petitioned, they should lye till their bones rotted, as Doctor *Abbot*, then *Prelate* of *Canterbury*, said of Mr. *Baits*, whom they stifled in the *Gate-house*; and all this, because they could not eat and swallow down, to the choaking of their conscience, the *Arfynical Goblets* of that poyfona-
 ble Book, which is worse than the Iron Furnace (for so the Spirit terms it:) Gods People came out of that, but the Furnace heated for the not adoring by their *Service-book*, as *Nebuchadnezzars*, for not adoring of his *Idol*, did ordinarily consume such as were cast into it; so that it became like the *Lions Denne*, whereof the Poet speaks,

Omnia te adversum spectantia, nulla retrorsum:

Many impressions of ingress, but none of regress. But is this all? no, though it be too much; if any out of their zeal to Gods *Worship*, stand up in opposition against that *Goliath*, willing to redeem and buy the Truth, at whatsoever rate they shall buy it; Indeed, if the adversaries may have their will, not only with hands *spoiling of their houses, exposing of their families to all manner of miseries*, but also with *blows*, and that not of an ordinary size, but with *torments and tortures* unparalleled, as *cutting, branding, flitting, whipping*, besides shameful *pilloring*, with censures of fines upon one, more than they were all worth: After all this, they cannot satisfy their rage, in devising *Golgotha's* bad enough, wherein to drain out their hearts bloods, being deprived of the company of their wives, families and friends, and used worse than Dogs. Of such heavy inflictions upon Ministers and Gods People, we profess, we never read nor heard, neither under the *Heathen Rome*, nor *Antichristian Romes Persecution*; for though they tortured the Martyrs of *Christ*, yet they rid them out of their miseries with their lives; yea, the cruelest kind of *American Savages*, called the *Mohawks*, though they fatned their captive Christians to the slaughter, yet they eat them up at once: but the *Service-book savages* eat the servants of God by piece-meal, keeping them alive (if it may be called a life) *Ut sentiant se mori*, that they may be the more sensible of their dying. One instance, and but one occurs to our reading, that hath some resemblance of this dealing. *Caligula*, to revenge his brothers death, desired *Sylla* to let him have *Marius* his brother to revenge himself upon, who is said thus to torment him:

Cum

*Cum laceros artus, aquarumque vulnera membris
Vidimus, & toto quamvis in corpore caso ;
Nil animæ, letale datum, &c.*

Lucan. l.
2. p 33.

Which a Poet Englisheth thus :
His mangled joynts, as many wounds as limbs
We see, yet no wound deadly given to him,
Through his spoyl'd body ; an example rare
Of cruelty, a dying life to spare.

May.

Yet this *Catulus* did so but with one ; but our *Catuli*,
Sic Canibus similes —

Like old Dogs, have filled their shambles with many. The
aforesaid Poet gives a good reason for it in these words : *Nullus
semel ore receptus, pollutus patitur sanguis mansuescere fauces.* Eng-
lished thus : Never again grow those jaws pure, that blood did
once distain. And why are these harmless men made worse than
sheep to the slaughter, but that they meddle with *Diana*, the
Service-book, and the Master and Wardens of that Company,
who may truly say with *Demetrius*, *ἐν ταύτης τῆς ἱερᾶς ἐνορίας
οἰζῶμεν*, By this craft we get our goods ; So we have better ground
than *Zipporah* had, calling *Moses* a bloody husband, to lay and
maintain it, That the *Service-book* is a bloody Book, Another sort
of Gods People there were, who were so terrified with the cruel
usage of their Brethren, that either they durst not search into the
rottenness of this Piece, and so like blind men that swallowed
many flies ; and some it may be, that did see the evil of it, durst
not avoid it for fear of a worse turn from the *Scribes* and *Pha-*
rises, than casting out of the *Synagogue*.

Lucan. l.
1. p 14.
May.

Ag. 19.
25.

Joh. 12.
41.

Lastly, Some people professing the Lord Jesus, and having been
very usefull in Gods House, by the necessary avoiding of this
Quick-sand, have, for want of good take-heed, been cast upon
the Rocks of *Separation*, *Anabaptism*, and other unsound Tenents,
which hath made a very great breach in Profession. For which,
see more in *Zions Plea*. And though the rise of *Separatism*, and
other Sects, be there justly charged upon the *Hierarchy*, yet by
shunning of this four pasture, they fall unadvisedly foul, on
breaking of the hedge.

Sect.

P. 84, 85,
86.

Now we come to the worse sort of people ; of whom we
may truly say that, which the *Pharisees* did falsely of Christ, *A
cursed people, not knowing the Law* ; all the provocations in the

Sect.

Land,

Pro. 29.
18.

Land, have not made havock of so many souls, especially under colour of good, as this hath done; if *Ignorance be the mother of destruction*, then much guilt lieth upon the Service-book. *Where there is no visions, the people must perish*, or, in the first Language, *are left naked*. So how many Congregations are stript starke naked of the Word in this Land? in some of which it is well known, there hath scarce been a *Sermon* in an age; and in most places where they have Preaching, it is neither *Seed to beget*, nor *Bread to feed upon*. And what makes this nakedness, but the *Liturgy*? which is *enmity*, both to good *Ministers* and *Ministry*: For as the *Ivie*, which winding it self about the *Vine*, draws the sap and spirit out of it; so the *advancement* of this *Liturgy*, leaves neither *life* nor *spirit* in the *Ordinance* of the Word; and being like *Priest like People*, love to have it so: for the *Liturgy* will never bring them out of the deadly *Lethargy* of sin; it will never

Judg. 17.

awake the soul, nor pierce the conscience; and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, discover their wretched condition, he had as good stir in a *Hornets nest*, they will quickly hunt him and pursue him to the *Lyons den*, if they can: but (God be blessed for it) the *Beasts* are in *chase themselves*. The love and liking of *evil men* unto this Book, is an evidence of the *badness* of it, for if it were *Gods Ordinance*, they would hate it, as they do the *Ordinances of God*; as *Isaac* took *Abimelech* his sending of him away for a *token of his hatred*: so when a *soul having people set away the Word*, and cleave to the *Service*, or the *Service joyned*, it may be, with some *dead Ministry*, then it is a token that they hate the *former*, and love the *latter*. A worthy *Minister* went to visit one of his flock upon his death-bed, a man of *quality*, for the *world*, but an *enemy to goodness*, the *Minister* groping the pulse of his estate, he asked the *Minister* what he thought of the *Bishop of Canterbury*, which the *Minister* waving (it being dangerous then to call a spade a spade) he asked the party if he would pray with him, he replied, yea, if he would do it on the *Book of Common-prayer*. To shut up this point, we will make but general mention of the troubles, which this Book did bring upon the *English exiles* in *forraign Nations* in the time of the *Marian* persecution, for the information in the particulars whereof, we refer you to a Book called, *The troubles of Frankeford*, where from their first erecting of a Church in

Gen. 26.
27.

Francke-

Frankeford, Anno 1554. this Book and the *Patrons* thereof, never left persecuting of those that could not brook it, till after the death of *Queen Mary* they returned home: In these troubles we commend *three things to consideration*; First, in all these broyles and unchristian vexations, the maintainers of the Book dealt both *maliciously* and *fraudulently* with the other party. The *second thing*, the *Patrons* of the Book, could not alledge any thing for it, and for others that they held, but such *Popish stuff* as they did foot upon.

Lastly, some of those *Patrons* upon their return, became persecutors of such as stood for the whole truth.

The last *evil effect*, but not the *least*, is against *God*, we mean *Self*. directly, or more immediately, for indirectly all the other effects were against *God*; but as all sin provokes *God*, so corrupt worship is that sin against which the *jealousie* of *God* is inflamed, and he becomes a *consuming fire*; yea, the Lord calleth such worship by way of *transcendancy*, *abomination*. If *Moses* would not sacrifice in *Egypt*, because it was an abomination to the Lord, (as hath been said) why should we provoke the Lord by *abominable service*? All *Systems* of *Theology* are full of this in the *Thesi*, therefore we shall not insist upon it, but come as briefly as we can, to adde something, to that which hath been spoken of the *Hypothesis*, or *Service-book*, which *Mr. Calvin* calleth (as hath been said in his Letter to *Frankeford*) the *leavings* of the *Popish* dregs; so the *Papistical Ceremonies* therein contained, are truly called by that *Frankeford-book*, *burthens*, *yokes* and *clogs* to *Gods* *People* and his *service*; Besides those which have been named, we will speak but a word or two more, namely, of *Festival* *dayes*, to *Saints*, at least *transitive*, though not *determinative*, as *Papists* excuse their *Idolatry*. The other is *kneeling* at the *Communion*; the former is an *intrenching* upon *Gods* *Prerogative*: For, none can appoint an *holy day*, but he who hath made the *dayes*, and hath all power in his own hand, which is clear: First, from the *Denomination* of them in both *Testaments*, in the *Old* they are called the *Solemn Feasts* of *Jehovah*, not onely because they were to be kept to *Jehovah*, but also because they were of his appointing; and so in the *New Testament*, as we read but of *one*, for the self-same reasons, it is called *The Lordsday*: another instance for clearing it from that *brand* of *rebuke*, that is put by *God* upon that *Jeroboam* that made *Israel* to sin: he, and

Exod 20.

5.

Deut 4.

24. & 12.

30. 31.

2 Kin. 23

15.

Exod 8.

27.

P. 89.

Levit.

23. 1.

Exod. 32

5.

Rev. 1

10

he

he only, that the Book of God speaks of, took upon him, besides all his *Idols* and *Idolatrous tricks*, not to appoint another *Numerical* day, but the same day of another Month, namely, the *eighth month*, where God hath appointed the *seventh month*, and that out of respects *speciously politick*, because in the *eighth moneth all the harvest would be in*, and they might feast more freely. Secondly, that the Lords feast being furnished in *Jerusalem*, they might come to *Jeroboams* feast: but these fig-leaves could not cover his scars; but the Spirit chargeth directly upon him, *that that was the moneth that he had lyed, or coyned to himself*. Gretzer the Jesuite commends the English, (though it be nothing to our commendation) *Quod Calvinio-papiste Anglice, &c.* That as the Popish-English Calvinists, are freer in other *Rites* and *Ceremonies*, than the *Puritans* in *France* and *Germany*, and other where; so they are in *Holy-dayes*. And to say the truth, we are too free indeed; for, as a learned man observeth, we have *more Holy-dayes than ever God gave to the Jews*: We will not insist on this subject, they who will know more of it, let them reade *Altare Damasce-num*, only we will point at these two places, which may fully shew the unlawfulness of them: *Te observe years and dayes, I am afraid of ye: Let no man judge you in meat or in drink, or in any part of an holy-day*. Yet those *holy-dayes*, though then out of date, were better than ours, for they were of Gods appointment, and so are not ours.

Followeth in the next place *Kneeling at the Sacrament*, the last particular that we are like to touch upon; for if we should reckon up all, a great volumn would not hold them. This *Popish modern posture*, of not above four hundred years standing, which (as hath been said) and *Peter Martyr* witnesseth, *Propter transubstantiationem & realem presentiam invecita est in Ecclesiam, &c.* That to maintain Transubstantiation, or real presence, it was brought into the Church, and therefore to be abandoned with it. Though *Innocent the third, 1215.* enacted for Transubstantiation, and *Honorius* his successor decreed for a reverent inclination of the body, to the *Sacrament* changed into a *breaden God*, yet was it not used until the succeeding *Popes*, thinking this reverence not enough for the countenance and maintenance of their upstart *Deity*, allotted thereto the highest point of *Adoration*, for which there is neither Scripture nor Antiquity; neither Precept nor President, but from

from the *man of sin*; neither do any Churches use it, save the *Synagogue of Rome*, some *Lutheran Churches*, and *ours*; and howsoever this *misplaced worship* hath been cruelly manned out by the *Prelacy*, and fomented by that mis-begotten conceit of humility in Gods Worship, because they knew no better; yet the truth is, it is meer *will-worship*, and hath been a sharp rod to Gods People; yea, and proved a *Scorpion* to some Consciences: witness the former, the violent deaths of divers for refusing this gesture, as that worthy Gentleman, Mr. *Dylon*, stifled by his imprisonment in the *Gatehouse*; Mr. *Porter* of *Ware* in the *New-prison*, and others: but because many learned and unanswerable Treatises are out against this disapproved gesture, it shall be needless, *actum agere*, to do a work so often done. It is true, some have attempted to say something for it; but in the ballance of truth, *hoc aliquid nihil est*, that something is just nothing: For brevities sake we will only shut up the Piece with one binding Argument:

To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry:

But to *kneel at the Sacrament*, is to adore in, by, or before a Creature *respectively*, with relation to the Creature; Therefore it is Idolatry.

The explanation of the *Terms*, will make the Argument the better understood: as first, *Adoration* is the highest point of *external worship*, which God will not admit with an intervenient or relative respect to any Creature: for that makes the Creature *Objectum significativè à quo*, that is the motive of the worship; the *Terms* thus explained: this is the very same Argument that our learned *Divines* stop the *Papist* mouthes with, in the point of adoring God mediately by the Creature: And as the *Papists* cannot deny the *major*; so sence and reason, yet, the injunction of the Commanders, all verifie the truth of the *minor* in *Kneelers*; for they cannot deny the Elements to be the motive of their kneeling, the Conclusion then must needs hold; that it is Idolatry disjunct, or improper at least, as we argue against the *Papists*: But if the minds of thousands of ignorant receivers in the Country were known, it is to be feared they fall foul on conjunct or proper Idolatry, making the Bread *Objectum determinativum*, in plain, the Bread the *Object* of their *Worship*; with which sin the *Papists* charge all the *Protestant kneelers*; for, if *Christ were not there*

there bodily (say the Jesuits) *we would rather be racked with horses than kneel*. So said *Spalato* after his revolt to *Rome*, and we confess ingenuously, if the *Papists* should retort this argument upon us, it would put the learned *st* *Conformers* to a *non-plus* to evade it. Here were place to have a fling at the *Crois*, but we referre the delinious Reader to *Zions Plea*, wherein there is a succinct and learned Treatise against the *Crois*, proving it by many strong Arguments, to be the muck of the *Beast*. All these, and much more, are the household-stuff of the *Service-book*, against which we will produce one argument more in the cloiure of this point, namely, God will not hear the prayers of the *Service-Book*; *Ergo*, they are not to be offered.

P. 95. to
P. 106.

The Antecedent shall be proved from that place of Saint *Johns* Ioh. 9. 31 Gospel; *God heareth not sinners, if any man be a worshipper of him, and doer of his will, him he heareth*: out of the latter part, we reason thus *negatively, a contrario*: those prayers which are not a doing of the will of God, God heareth not.

This Proposition is confirmed from other places, the *Intercessions* of the *Saints* (saith the Apostl:) must be according to the will of God; and if they be not, the Lord will say, *Who requireth them?*

Rom. 8.
27.
Esa. 1. 12.

Now, to the latter Proposition.

But the Prayers of the *Service-book* are not the doing of the will, nor according to the will of God; witness all the former Reasons given against it; therefore God will not hear them.

CHAP. VIII.

Three Motives.

HAVING thus clearly evinced by so many Reasons, as a cloud of witnesses, the unlawfulness of the *Lytrgie*; for the *expunging* whereof we shall adde some more Motives in the cloiure: Let us now humbly crave your Honours favour, that according to the justness of our desires, and the truth of the Reasons alledged, you would be pleased for the love that you bear and owe to the *Lord Jesus*, to the purity of his worship, to the thriving of our bodies, souls, and estate, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your Predecessors, to the chearing of the hearts of Gods People, the daunting of the enemies,

mies, and the making our *Jerusalem* the praise of the world; by Mart. 13. all these, and many more, we again and again intreat you, *to pluck* 13. *up that Plant of the Service-book, which God never set.* O how the *Prelatical Priests* grumble, when they hear of this place! and as the wicked *Manichees* abused this place, in applying it against the Law of God; so we have had woful experience, how the *Hierarchical Crue*, endeavour with tooth and nail, & therein worse than the *Manichees*, to supplant *Gods Law*; of whom we might justly say with the Prophet, *they have almost undone thy Law*; the Worship of God is a prime and precious piece, the ultimate end (as a Divine saith) of all sacred performances, though Alsted, the edification of man be the end subordinate; pure it is, and should be like God himself; yea, it is called *the fear of God*, in regard of Psal. 15. that reverend awe that should be upon men, when they are in *divine duties*; when *Jacob* awaked from the *Vision*, it is laid, *he was* afraid, and said, *How dreadful is this place? this is none other but* 11a. 29. 13 *the house of God, and the gate of Heaven*, by which is meant, *the house of God where the Saints are assembled, whose fear should be* Gen. 28, 15. *as Jacobs*, not a slavish fear, nor an idolatrous fear, but a filial fear, not daring to present to their Father in worship, what he hath not planted & commanded. *Bernard* descants very sweetly upon this, *terribilis plane locus, dignus omni reverentia, &c.* a terrible place 6 Serm. indeed (saith the Father) not meaning the *stone wals*, but the presence of God in the Assembly, where the faithful inhabit, the Angels frequent, and God himself dwelleth. How curious was *Moses*, the man of God, in the matter and manner of Gods worship, that Exod. 10 he would neither have *horn* nor *hoof*, over or under the Com- 26. mandement that was the ground of his punctuality, from which he would not go one hairs breadth: and wherein we intreat your Honours to follow him to the full.

Caleb is said to follow God; *We will go and sacrifice unto the Lord our God, as he shall say unto us*; Can it be so said of the *Service-book*? No sure, it is no sacrifice of a sweet smell. Let any man that feareth God, tell us ingenuously, if he believeth that *Christ*, the *Golden Censer*, standing at the *golden Altar*, will receive the *Lyturgie prayers*, and perfume them with the odours of his merits, present them to the Father; surely we have no ground for it, because (as aforesaid) they are not according to the will of Rom. 7. 2 his Father. Yea, *Christ* seems to threaten out of his own mouth 7.

Zach. 4.
3. 4.

Epist. p. 7

1 Tim. 2.
1.

Paſor.

the contrary, in *Pſal. 116.* which is meant *Chriſt*, he ſpeaking of, and threatning their Idolatrous ſervice, he tells them plainly, he will not *pour out their oblations*, that is, he will not be a *Mediator to their ſervices*; and ſurely this is no acceptable ſervice; it is no beaten oyl for the Lamp (though Mr. *Wommock* pleaſed to ſtile it ſo) it is not ſure that *pure oyl*, out of the *two olives*, into the *golden Lamp*, that lightens the Sanctuary; but it is rather *Train Oyl*, and ſcarce ſo good, that ſouls the houſe, & darkneth the light; and for its *messages to heaven*, which he mentioneth in his *Epistle*, we have made a good Plea (as we conceive) for the contrary, let him diſprove it if he can; For the whole Book, though it concern them with whom he dealeth in it; yet becauſe it glitters as if there were metal in it, we may lay it a little to the *teſt*. The *Epistle* hath two heads; in the former he maintaineth ſet Prayer in general; in the latter he endeavoureth to juſtifie the ſet Prayers of the Liturgy in particular: In both theſe the expreſſions be ſmooth, and the Palliations ſtretched to the furtheſt; but it may be ſaid without offence of both, *λαν τεχνικὴν οὐδὲν χρηστὴν*, too neat, but nothing uſeful. The head of ſet Prayer we have not touched yet, till we come to answer ſome Objections; but we cannot but wonder at Mr. *Wommock's* incogitancy, to father a ſet Form of Prayer upon *Timothy*, terming it, *the firſt furniture that he provided for the Houſe of God*: a ſtrange Poſition, and as unſoundly grounded from St. *Paul's* direction. (Surely the Jeſuites would bluſh at it) or at leaſt it might be one of *John of Crage* his obſervations, from theſe words, *I exhort not that you pray*, as he gloſſeth, but that *Prayers be made for all men*. Made (ſaith he) *i. e.* *ſet-prayers*. This is like *John of Garlando's* tricks, that did what he could to ſpoyle the Text with the *Gloſs*: It is like a Sorboniſts *miſ-expoſition* of that place, *Exod. 29. 39.* *Thou ſhalt preſent one Lamb*; the word *Ghaſah* ſignifieth *to make*, which he and the Romaniſts apply to the words of Inſtitution, *Hoc facite, make this a ſacrifice*; which as *Galafini* obſerveth, is a very ridiculous piece. Doth any man think, that this was either *Paul* his intention, or *Timothy* his practice? No ſure, it is a groſs miſtake of the word *Παράδειγμα*, which doth not ſignifie a *ſet form of Prayer, exhibited*, but as the learned in the tongue obſerve, it ſignifieth *preces fundere, to pour out prayers by the help and guidance of the Spirit*, proved by the comparing of other places, where the ſame word is uſed:

used: Again, the Spirit is said to make request for us; dare any man glosse it by making a set Form of Prayer for us? No sure, but the meaning is, He causeth us to make request. To be brief, let us see how to unty this knot; If *Paul* in these words prescribed a set Form, and *Timothy* made it the furniture of Gods House, then such a Form should be found; and all the Prayers enjoyned by *Paul*, should be set Forms, because he enjoyns no other Prayer here, than he doth elsewhere in other words, signifying to Pray, as *Νομαί*, and *προσευχουμαι*, both signifying to pray, *Luk. 22. 33. 1 Cor. 14. 15.* and many other places: but to assume, first, no pattern is to be found: secondly, to affirm that all *Pauls* Prescriptions of Prayer were for set Forms, were a very grosse and abluord falshood.

Ergo, so is the ground whence it ariseth.

He might as well have said, When *Christ* promised to Pray for *Peter*, that he promised to make a set Form of Prayer for him: *Luk. 22.* for the words in both places are *synonima*: but enough of this, 33. which is besides our purpose.

Now let us view as briefly as we can, what he saith for the *Liturgie* in particular: He confesseth it to be the Daughter of a *Romane Catholick*, that is well, and so doth *Dr. Boyce*: the *Novellists* say (saith he) that our *Communion-book* is nothing else but the *Roman Missal* and *Portius* thrust out of *Latine* into *English*, which the Doctor contradicts not, for he could not. Why, saith Doctor *Hall*, out of ancient Models, not *Romane*? Yea, why should the Child be beaten for the Parent (saith *Mr. Wommock*?) For Answer, If the Child be as like the Parent in Nature and Properties, as hath been proved, as an Egge is like to an Egge: then there is room for neither in Gods Worship, but both Mother and Child, like *Hagar* and *Ishmael*, must out of doors; for the Parallels of *Sabbath*, *Sun*, and other things, wnerewith he would palliate, they are not *Homogenial*, or of like nature; for nothing can make them clean in Gods Worship, being mans device and worship still.

Again, The maintenance of these shreaddy and scrappy Prayers, from gadding of the Soul, is but a gadding Argument. We have spoken of the ground of short and lappy *Ejaculations* upon other ground, and nothing like the foolish Patches of the *Mass-book*. *Austin* tells us of the many Prayers that the *Israelites*

Luk. 5. 33. Phil. 1. 4. Rom. 8. 26.

Epi. p. 15 Gospel for first Sunday in Lent, p. 12.

p. 28. 29.

Epi. 121.

rites made in the Egyptian furnace, and that they were short Ejaculations; but they would have continued them, but for their burthens: but men are forced to break off here, where there is no burthen, but the Service-book it self.

- P. 33. Again, he hath a Plea from the *Leprous house*, wherein we are very willing to joyn issues with him; he confesseth that the old *Roman Liturgie* was like a *Leprous house*, the *Plague* was spread in it; but now it is *pitched, scraped, plaistered, with well-tempered* (or rather *untempered*) *mortar*, he should have said, that upon the deepest search, *no corruption can appear*; and therefore to be judged Clean by the Law; but there he goeth too far, and farther (we conceive) than most of the *Prelates* would do in a cold mood; yea, herein he is contradictory to himself, for he acknowledgeth scars and defects in it: And in his last Page of the *Survey of the Parallels*, he joyns in evidence with the Author, in the discovery of Errors, and sueth for Justice: but if the Leprosie break out again, then no affection of our Communion may lodge it.
- P. 34.
- P. 33.

Now, to apply, As the house infected was utterly to be demolished, and the rubbish and ruines thereof to be carried forth into an unclean place: The Leprosie of the *Masse* he grants to be this fretting Leprosie, the pieces we have (though we have them not all) are the very same in another tongue. The Leprosie, of whose *matter, manner, & contagious effects*, we have fully proved; and the burthen of *Ceremonies* therein contained, and pressed on mens Consciences, to have been, and to be still, abominable Idols. Then it will follow, that all the water and industry of the world cannot cleanse it, no more then the skin of a *Black-more*, or the spots of a *Leopard*, which God can only change, but will not do with matters or means of strange Worship; then, as rubbish they are to be cast out into an unclean place: Mark, *an unclean place*, not the meanest clean place allowed it, much lesse the *Sanctuary of God*. Upon this place a learned Author observeth, *That we are taught by this severe Judgement, to abandon all sin; but more particularly, to abolish all Idolatry, and Instrumentis, and Implements of Idolatry.*

Levi. 14.
43. 44.
45.

Ainſw.

Citing that place which might serve to clear this Point, if there were no more; *Ye shall also defile the Covering of the graven Images, and the Ornaments of my molten Images, &c. Thou shalt cast*

cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Upon the passages of the *Appendix* we shall touch when we answer the *Objections*: As for the *Parallel* which he vieweth, the Author will make it good.

Self. We proceed then, under your Honours favour, to out-suit against the *Liturgy*; without Controverse, it is the garment spotted with the flesh, condemned by the Apostle Jude, which some expound by that of the Apostle, to be an abstaining from appearance of evil; and so indeed, this were enough to abolish the Book. The best Expositors apply the place against the *Carnal Rites* and *Idolatrous Ceremonies*, devised by men in Gods worship; which, if the Papists were cleared (saith one) from the grossest of their *Idolatry* and *Paganism*, would condemne them; and will not the retinment and maintenance exceedingly condemne us, that profess we are come out of *Babel*? To these *Rites* and *Ceremonies*, saith the same Author, as to that spotted Profession of Popery, we should not conform our selves, neither in use nor opinion, but decline in all things, the very shadow and shew of them. What can be said more emphatically to the purpose? As God is to be admired in the least of his Creatures as well as in the greatest, (saith a Father) *Ita mente, Christo dedita, &c.* So a mind devoted to Christ, doth as well take heed of small faults as of great, especially in Gods worship. The Hypocritical and Idolatrous *Jewes* are not only rebuked and threatned for eating of *Swines flesh*, contrary to the Law; but also, that the Broth was found in their vessels. *Austin* comparing the ten Plagues of Egypt, with the ten Commandements, tells us, that the turning of the water into blood, doth signifie the corrupting of divine worship by humane and carnal Inventions of flesh and blood. The Service-book and Ceremonies being such, we have grounds to desire, and your Honours to grant (as we conceive) *ejectionem firmam*, against them both. Sarah by Gods appointment, wills Abraham to cast out Hagar and Ishmael, the Bond-woman and her Son; and why the Mother with the Son, for it seems she offended not? Yes, it seemeth (as the Learned do observe) she was an Abettor of her Sons evil: so the Service-book and the Prelates, the Cup and the Cover, the Mother and the Son, should be cast out together: That Riddle of the Snow and the Water may well be applied to them:

Mater

Verf. 23.
1 Thel. 5
22.

Dr. Willer

Hier. Ep.
Nepotian.

Isa. 65. 4.

Quest. 4. 5

Gen 21,

10.

Mater me genuit, mater quoque gignitur ex me.

My Mother brought forth me, and is brought forth by me : That proud Hierarchical humor in *Austin* the first, brought in the Lyurgy, and that Lyurgy hath brought our, and hath kept up to this day the Hierarchy : If Christ be King of, and in his Church, in a more glorious and eminent way (as who dare deny it in word) though too many do deny it in deed ; then consequently, without all controversie, he must appoint his own *Officers, Government, and Service*. Now, there is nothing more inculcated, and laid home in the Book of God, than Christs *Kingly Office*, to which all are subject, and it is subject to none : We will but cite some few places of many, *I have set, or anoynted* (saith God) *my King upon Zion, the mountain of my Holiness*, by which he meaneth his Church. Whence a learned godly Minister delivered within these few dayes, *that as Christ set up his Church, so it is his to provide for it* ; To appoint, and no others, Offices, and Officers, and all religious Service or Worship, to which we are only to submit, and to none others. Another Testimony from the Prophet *Esay* shall suffice, *Unto us a child is born, and a son is given, and the government shall be upon his shoulders, and his Name shall be called Wonderful, &c.* now, if God never took off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth, and hell, be able to shake it ; then first it must follow (as the Spirit speaketh) *that of the encrease of his government there must be no end*. Secondly, it is every way as good by consequence, That he will have no Service or Worship, but of his own Appointment. *Porphyrus*, who was a great *Necromancer*, (as *Eusebius* witnesseth) doth tell us among other things, *That the Devils themselves* (whom he calls Gods) *signifie unto their especial servants, the Magicians, Quibus rebus, &c.* with what things they are made to appear, what is to be offered unto them ; what dayes they should choose, and what signes and Images they should make : Which Assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, vel quid exhorreat* ; it could never be learned but by their Teaching (meaning the Devils) what every one of them desireth, and what they abhor : Since the Devil then loves to be Gods Ape in every thing, and his highest Menial servants account it nothing but reason, that he should prescribe Orders in his own House,

House, and appoint what Service and Ceremonies therein as he pleaseth; shall not the King of kings, and Lord of lords, and only he, appoint how, and by what means he will be served in his own House; this is the reason why the Service of God is called λογική λατρεία. *reasonable service*, for so we translate it, which might be more emphatically rendered, *sincere service, unmixed service*, according to the Word; for so the Original Word signifieth, as the Apostle *Peter* calls the word, λογικὸν γάλα, *the sincere milk of the Word*. Now, to draw to an end, we are forced in the bulk, to exceed our intention; We crave leave further of your Honors, to bind our Desires with Three strong Motives, for effecting of the Work, namely, from *Example* or *Pattern* for doing of it, from danger, if it be not done, and from the universal Covenant, binding every one in his place to the doing of it.

1 Epist.
c. 2. 2.

CHAP. IX.

I. Of the Pattern.

FOR the first, as the Apostle willeth, to shew our selves to others *Patterns of all good works and words*; we should make others good Examples matter of our Imitation: *breviter per exempla, quam per precepta*, Pattern is a more compendious way than Precept: Good Examples from Gods People, have the force of a general Rule to apply: All the Reformed Churches, when God turned them from darkness to light, they expelled the *Prelates*, as the Officers of the Kingdom of darkness: and the *Popish Liturgy*, as a false Worship, and work of darkness. To pass *France*, the *Low-Countries*, *Geneva*, the *Palatinate*, and others, be pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left root nor branch of *Prelate* or *Popish Liturgie*; and have not we the same Reasons to reject both? It is an infallible Rule, both in Divinity and Polity, both in Church and Common-Wealth, *Ubi sunt similes causa & circumstantia, ibi locum habet exemplum*; where there are the like Causes and Circumstances, there Example takes place: the Causes why they cast both out, were their offensiveness to Christ, his Church, King and State; and hath ever Nation been so prejudiced, in all these particulars, as we have been? And have we not been, and are, partly yet environed with

Tit. 2. 7.

Pareus in
c. 11.
ad Rom.
p. 1114.

with a mantle wall of evil Circumstances : as the *Prelates* aggravation of their Cruelty in pressing of that Book, and other like stuffe, their insolent domineering over Nobility and others ; yea, their daring attempts, to set a-foot their interdicted power, and their Supercilious insultations, their proud words, and affronting attempts, vented by themselves and their Priests, even now, when the hand of the Lord is lift up against them, which they will not see ; but they shall see it : in this they are worse than the *Egyptians* or *Philistines*, who were content (the Lord his hand being up-on them) not only to let the *Ark of the Lord* go, but also sent it up in the handsomest way that they could, taking *Egypt* for an example, in this their insolent striving against God and his Truth, they may be compared to the Peasants of *Lycia*, whom the Poet feigneth to be transformed into Frogs, for their cruel and barbarous usage of *Latona*, of whom *Lanfantinus* also makes mention ; but the Poet tells us, that for all the Metamorphosis, they left not their old manners :

1 Sam. 6.
6.

Metam.
Ovid l. 6.
lib. 1. de
fals. Reli-
gione.

Litibus exercent linguas ———

Et quanquam sub aqua, sub aquis maledicere tentant.

Englished thus :

Their brawling Tongues, but setting shame aside,
Though hid in water, under water chide.

Or : with *Du-Bartus*, in this posture, they may be compared to *Lizards* or *Snakes*, cut in pieces :

Threat with more malice, though with lesser might,
And even in dying, shew their living spight.

Or, as God said to *Moses* of *Pharoah*, that he would not let his people go, not with a strong hand ; that is, he will stand out with God ; so do they, they will not let the *Ordinances* go, the *Liberty* of the *Ministry* go, they will not let the *kingdom of Christ* go, though *Gods strong hand* be out against them ; but as he fell at last, so shall they, & all their household stuff, and never rise again : the *Scots* have put them in the Pond ; let the love of the truth lead you, and their practice be to you as a speaking emblem in the words of *Ge-deon*. Look on me, & do likewise. We will shut up the Point with a Parallel of loyal entertainment of Kings, in their Inthronization : the men of *Judah*, & the men of *Israel* contended zealously, who should be most Officious in Crowning King *David*, though he was crowned before *Judah* annointed him King over them, and

Israel

Exod. 3.
19.

Judge. 7.
17.

Israel did the like over them; and to bring the parallel nearer a Sam. 24.
 home, what pious emulation was between us & our brethren, 5.
 the Scots, to set King James of blessed memory upon the
 Throne of England? they might both deservedly say (for they
 shewed it in effect) that they were his flesh and bone, as Israel said
 to David, he was no stranger, as the Scripture hath it, but a King
 from among his brethren; never King was received with greater
 concurrence, higher magnificence, and more applause; this
 made the Kingdoms, as Jerusalem, as a City compacted in it Ps. 112. 7.
 self, which the Septuagint translateth, *πυρὸς ἀντὶ τοῦ πυρὸς*, a
 participation, or communication together, often indeed attempted,
 but never effected till then, but now blessed be the Name of
 God, in a more loving league, and stricter bond than ever, con-
 tending who shall do God and his Majesty that now is, most
 service: shall we not then joyn with them heart and hand, in
 bringing the Lord Jesus, the King of glory, into his Kingdom? he
 hath shewed himself no stranger amongst us, but done great
 things for us; but to the woe of our hearts, we have used him
 too long like a stranger, in keeping him at doors, and the door
 upon the hinges. Now, let us set open the gates, and bring him in
 with triumph, which will never be done so long as the Prelacy
 and the Liturgy, or either of them keep the house; Non pati-
 tur regni socios, Christ will have no consort in his Kingdome,
 much lesse an Antichrist; Christ bare many calumnies and
 injuries from the Jews at his arraignment under Pilate, and
 past by many things, not answering again; but when Pilate
 came to meddle with his Kingdome, he would not let that
 pass, but freely avouched it; Art thou a King (saith Pilate) thou
 sayest I am, answered Christ, and to this end was I born, and for
 this cause came I into the world, that I should bear witness unto
 the Truth: of which words Paul giveth this testimony, that
 Christ, before Pontius Pilate, witnessed a good confession: which
 words of the Apostle have two remarkable things in them.
 First, that Christ hath a Kingdom, which he will vindicate,
 in despite of all opposing power; wherein he will have his
 own Officers, Government and Service, to take place. Se-
 condly, that this course must continue till the coming of the
 Lord Jesus, and every one that is of the truth, especially Mi-
 nisters and Magistrates, must maintain it, as they will answer
 it at that day; for this work, God hath brought you together;

a Sam. 5. 1.
 Deut. 17.
 15.

Rev. 3. 20.

Joh. 18.
 37.
 1 Tim. 6.
 13.

and if you should divert this work, so exemplified, & expressed by Command (which God forbid) then might Christ say unto you, as *David* to his *Kindred*, *ye are my breibren, ye are my bones and my flesh; wherefore are ye the last to bring back the King?* Wherein, if you will not be faulty, but intend (as we verily hope you do) to bring back the King; then let it be your special honour, to make the paths of the Lord straight, by removing of that rubbish, that the King of glory may enter in.

Sect.

Craſſi filius.

The second Motive is from the Danger of not removing of the Service-book. Danger, as all knows, is the strongest motive to cause a people or Nation to take heed: Histories report, that danger hath made a dumb man speak. The danger from this Service-book may be looked upon in a twofold respect, namely, *a priori*, from that which is past, and *a posteriori*, from that which is like to ensue; the former may also be looked upon in a way of propheticie, or in a way of performance, the men and servants of God, to whom he was pleased to reveal himself in more than an ordinary way, especially in time of persecution, or some pressure lying upon them, have foretold, how the house of *David* should wax weak, and the house of *Saul* should wax strong, that is, Popery should make head, and the truth of Christ should suffer much, and many in tryal should forsake it; according to that of *Simeon*, a sword shall pierce thorow thine own soul also, that the thoughts of many hearts may be revealed, Luk. 2.35. where by the swords piercing of the soul, according to all the ancient, is meant the wounding sorrows of the Mother of Christ at his sufferings, and by the revealing of the thoughts, is meant the discovery of some stumbling or taking scandal at his death, *Chrysostome*, *Austin*, *Origen*, *Ambrose*, *Theophylact*: and what is the ground of all this but these dregs of Popery now in controverlie, and the hurtful Hierarchy, one of these upholding another? a godly and famous Minister preaching to the banished beyond Seas in *Queen Maries* time, that Gods anger was much provoked against England, for slackness to reform, when they had time, place and power; and so it was indeed: for he cast back that partial reformation into the flames of *Antichristian* tyranny, & gave many up unto fearful *Apostacy*: Further the good man said, it stood them upon to look to it, and to be circumspect for fear of after-claps, meaning that a partial reformation would not serve. God will

will never indure (as hath been said) the post and threshold of Baal, and his to stand together, the like more fully was delivered by Master Rogers, that honourable *Finto-Martyr*, in his daies, when the Gospel should be established in England, if the King some of Antichrist were not utterly cashiered, and total reformation made in Gods worship, that our persecution should be greater, and our trial hotter, than in the daies when he and others suffered; If we will not remove that which is an abomination to God, as this Book is proved to be, it is just with God to cast us away. One more of this kind from a Peer of this Land, who on his death-bed cried, *Woto England, because they turned all their Religion into policy*: dangerous experience hath taught us the truth of these predictions: for from that halting reformation after Queen *Maries* death, wherein we pleased our selves with *Agrippa* his almost, in the original *idol*, but a little, the *Babylonian*. and *Edomites*, Prelates and *Jesuites*, under the favour of their Canons, got at length such footing, and made such head for Popery, *Arminianisme*, and that especially, by causing the *Nilus* of that Service-book to swell, and heating the furnace of persecution, that Religion and Policy, the two twins of Gods favour, were grown like to *Archimedes* his tomb, so over-grown with thorns, that it could not be found; yea, the woman in the Revelation was brought again unto that straight, as to think on nothing but of flight to the wilderness: And further, how nigh were our neighbours and brethren the Scots, to the pits brink of ruine, both of Religion and State, and that by remitting of these Synonial Prelates, and the Trojan-horse, the Service-book to enter, out of which, if God had not beaten the brains, we were like to have had a new *Babylonish* captivity; yea we may both truly say with *David*, *There was but a step betwixt us and death*; had not God set in, as a present help in our distress, and raised you & others, the men of his right hand, in the very neck of need, our enemies (as the *Psalmist* hath it *had swallowed us up alive*.

As we are gone thus far with the danger past, and partly present; so we desire your honours leave, to present the appearance (as we conceive) of future danger and that partly to the Church and State in general, and partly more particular, to yourselves, if this Service-book be not removed: to make both these dangers more visible, let us compare our

Act 26.
28.Tully,
Cap. 12. 141 Sam 20.
30.Psal. 124.
3.

presentment with the ninth Position of Sions plea, in these words, *If the Hierarchy be not removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our sore, no taking up of our controversie with God, yea our desolations, by his rarest judgements, are like to be the astonishment of all Nations.*

As the parts of the Position are soundly proved, so the same may be said of the Service-book, and the very same Arguments concerning our danger will serve the one as well as the other; wherefore we intreat your Honours to review the Position, and its proofs; the Hierarchy and the Service-book are resembled already, to Mother and Child, so may they be two twins, begotten and born of Pride and Superstition, nursed and brought up in the lap of Covetousnesse; these twins are *born together, live together, and must dye together*: a great Judge returning from the Circuit of the Emperours service, and hearing his wife to be alive, replied, *si vivat illi, morior ego*, if she live, I am dead: so if they live (we mean their callings) then our life may prove worse than death. God will bear with many sins, in a people professing Christ, but with keeping Christ out of his Throne, by intruding Officers and a superstitious worship, he will not bear, especially of a long continuance; but will be avenged of such a people, if they be as the *Apple of his eye*, witnesse Samuels speech to the Israelites, who besides their desiring a King before the Lords time, were faulty in many other things, as appeareth, verse the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where by following the Lord, is meant, especially the *servings of him according to his will*: but if they should turn aside from following the Lord in a corrupt way of his worship, then the hand of the Lord should be against them, as it had been against their Fathers, *yea they should be consumed, both they and their King*; and as Samuel to terrifie them, called for thunder and rain; so we have felt both thunder and rain, Judgement yet mixt with Mercy, both from the mediate, and immediate hand of God, and do feel it at this present, and to the end we should clear his House of corrupt worship. The yoke of the Philistims was never removed from the neck of the Israelites, till they put away their strange Gods, and *Asherah* their special

1 Sam. 12.
14, 15 20,
25.
Verse 17.

special Idol : But when their humiliation was joyned with *1 Sam 7.*
 Reformation, then the Lord gave, not onely deliverance, but *3:4 &c.*
 also Victory over, and freedom from their enemies.

II. *From the danger of not doing.*

A word now of the particular *Danger*, whereof we *Sect.*
 make bold to give you notice; as God hath honoured you, in
 calling you to be the Reformers of Church and State, so the
work is great, as *Nebemiab* said, and the *danger* proportionable, *Cap. 4 19.*
 if it be neglected. When God putteth his select Servants up-
 on high employments, whether they be Magistrates or Mi-
 nisters, knowing best their weaknes, and the many impedi-
 ments: he puts them on ever anon, to be courageous, not to
 fear or be afraid. and the ground of all is, *Have not I com-* *Josh. 1: 9.*
manded you? So the Lord giveth the Prophet *Jeremya* charge *Jer. 1. 17.*
to speak all that the Lord should command, and backeth it with
 a threatning, *Be not dismayed at their faces, lest I confound thee*,
 both the *Hebrew* and the *Septuagint* hath it, *Lest I make thee*
afraid. *Saul* his disobedience in sparing *Agag*, and the fat of
the castel (notwithstanding all his fair pretexts) with the
 fearful punishment inflicted by God upon him, may be
 a terrour to all men in place, that they do not the work of
 the Lord by halves, and quarters, but that with *Caleb*
they follow the Lord to the full. The Lord hath laid his Com- *Num. 14:*
 mand upon you, to put away the Excommunicate thing, *24.*
 and to cleanse his house of Idols, and Idolothites, and bles-
 sed be that God whom you serve, ye have begun, by your
 Edict, though men of disobedience hinder the work: but
 follow home the work, we intreat you, and remember
 those *Acchans*, but above all, put away that *Astharoth*, the
 Service book, for that we may well call *Fundi nostri cala-*
mitas, the very Caterpillar of Gods Husbandry, To shut
 up this Motive from the point of danger, be pleased to take
 notice, how God bears in upon *Moses*, that great Com-
 mission to *Pharaoh*, to let his people go, and that both by
 words and signes, namely, by turning his Rod into a Serpent, *Exod 4:*
 his hand made leprous, and the waters turned into blood; which
 were not onely to confirm him in his message, against the
 fear of his adversaries, but more particularly to teach him,
 that if he withdrew himself, in part, or in whole, from
 the work, the Plague of Leprosie, of Blood, and Biting
 with

with Serpents, should be upon him, yea, God put *Moses* upon a present trial of Obedience and Faith, by causing him to take the Serpent by the tayl, notwithstanding of the danger to be bitten by it : we speak to the wise, who can apply it better than we.

CHAP. X.

Of the Covenant.

THe third Motive for removal of the Book, may be taken from the *Protestation* dated May 5. 1641. Confirmed, sent abroad, and solemnly sworn unto; yea, and bound up with a publick Covenant, on the publick day of Thanksgiving, by Ministers and People, so that it is an inviolable Covenant stricken between God and us, like unto that in *Nebemiab*, which is there called a *sure Covenant, a written Covenant, to which our Princes, Ministers and People seal unto*, from which we cannot depart, except we will incur that fearful Judgement threatened against Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and causing the parties to go *betwixt them*, admonishing, that God will so divide them in his wrath, if they forsake the Covenant: The subject of the Covenant consisteth of three parts: In the first we are sworn and tied to maintain all the Rights of Religion, King and State: In the second, to oppose all Persons and things, that do oppose the three former mentioned, and more specifically, to oppose with all our life and power, all Popery and Popish Innovations, which Expressions are thrice mentioned; once in the *Protestation*, or *Oath*, and twice in the *Explanation*: The third and last piece of the subject is the Peace of the three Kingdomes, *England, Scotland, and Ireland*, which we by *Oath* are also bound to maintain: Hence two Arguments will offer themselves; one more directly, and the other by way of consequence.

Señ. For the former, if all Popery, and Popish Innovations are to be opposed, then it will follow, that the *Service-book* and *Ceremonies* should be opposed, and by consequence, by your Authority abolished, *Verba Statuti sunt amplianda, non restringenda*, the words of Acts and Statutes for good, and against evil, are to be taken in the largest extent: but the words themselves are

are universal enough. Now, that the *Service-book* and *Ceremonies* therein contained, and pressed upon mens Consciences, are Popery, we, and many others have cleared; yea, they are *Popish Innovations*, *Nam omnia quæ a Christo non sunt, nova sunt*, all things that are not from our King Christ in his worship, are meer Innovations, as *Tertullian* was wont to call *Can't Præ* *Præceas*, *besternum Præceam*, a yesterdaies upstart: so one, and all of them, are Exorick & upstart things. It is true indeed, by the malignity of the Matters of those *Ceremonies*, the bulk was increased, and would have been like *Crocodiles*, who grow so long as they have a being; if you had not come in place of the *Tutyrites*, a creature terrible to the *Crocodiles*, which leapeth upon their backs, and brings them to the shore; but otherwise for the kind, they are all, *non ejusdem farinae, sed furfuris*, the same kind of *Bran*; and as the woman said of the *Foxes*, *If Plin lib. 3.* *one be good, all are good.* For the further confirmation, that they *c 25.* are *Popish*, we have proof from that *Treatise of Ceremonies* annexed to the *Service-book*: in some antient Copies we have *Bible in* read, *that they thought good to retain some Popish Ceremonies*; but *the Dutch* in another Copy they call them, *the old Ceremonies retained still*, *letter,* *Anno. 1561* all one in effect.

The latter Argument, from the *Protestation*, by way of *se- Sect.* *quel*, is from our mutual Covenant and Oath, joyntly and severally to maintain the peace of the three Kingdoms, which is impossible to be done, in the opinion of our Brethren the *Scots*, without Identity of Discipline and Worship; witness the very words of the Arguments by the *Scottish Commissioners* given to the Lords of the Treaty, perswading conformity in these, to be the chief meanes of peace.

We will transcribe some passages, for all we cannot, leaving the thing it self to your Honours review. It is (said they) *i. b. wished, that there were one Confession of Faith; one form of Catechisme, one Directory for all the parts of Gods publick Worship: as Prayer, Preaching, Administration of Sacraments, &c.* *Page 2.*

The Arguments that they use, are first, from the Conjunction of Spirit and presence, both of great and small; of Assemblies in the Courts, and other where; where there is oneness of worship: but by the contrary, there is division, where the worship is diverse.

Secondly, Unity of worship will extinguish those Nick-names; as *Puritanes* and *Sci-maticks*, put upon Professors.

Thirdly

Pages 3, 4.

Page 8.

Apoph' 66

Thirdly, *This will make the Ministers of both Nations, with face to face, labour jirenowly, and chearfully to build up the body of Chriſt.*

Fourthly and laſtly, *This will break the back of the Recuſants hope of bringing Rome into England, all which works ſtrongly for peace, the ſenſe whereof we cite; though not the very words: But if this unity of Worſhip be not (ſay the Commiſſioners) there is no unity in Policy, or Church, to be looked for: for as all the former combuſtions, and ſtormy tempeſts, formerly aroſe from that Popiſh Service-book, born it upon them, whereby all the three States were much indangered: lo they profeſſe in plain terms, that their Reformation ſo dearly bought, ſhall again be ſpoiled and deſaced from England; and whatſoever peace ſhall be agreed upon, they do not conceive, how without Reformation it ſhall ever be firm and durable: for that Service, Government, and Officers, being none of Chriſts: but the main evil, and the cauſe of all evil in the three Nations: That Maxime obſerved by the Commiſſioners, we may fear will prove too true; the ſame cauſes will not fail to produce the ſame effects: witneſſe Simeon and Levi's digging thorow the wall, that is, the preſent conſpired Plots of Treafon, like to blow up all, if they be not hindered, even when you and your brethren are making up the breach: Now as we are tied by Oath to the preſervation of this Peace, according to our power; We can look for no peace with God, nor bleſſing from God, if we give way to that, or ſuffer that, according to our power, that breaketh this peace. They ſay in the Preface of the Ceremonies, *that without Ceremonies it is impoſſible to keep Order, or quiet Diſcipline in the Church.* So we reply, that Manſ Ceremonies in Gods Worſhip, will ſpoil the peace and quietneſſe, both of Diſcipline and Worſhip, witneſſe the putting of the Ark upon the Philiftines Carr, though it was a new one. *Erasmus telleth us, quod mala non ſunt tantum abolenda, ſed etiam quæ ſpeciem mali in ſe habent* things evil of themſelves, are not onely to be aboliſhed, but thoſe that have in them appearance of evil. In all this, Noble Senators, We take not upon us to put uncouth gloſſes upon your Edicts, but under favour, we uſe the words without forcing, to overturn that which croſſeth the Truth and peace of Religion and State: as means conduce to the end, ſo impediments fruſtrate the end, if they be not removed.*

And

And now since (under favour) We have presumed to enlarge our selves in this point o Peace, We beg leave of your Honours to speak a word or two of the Improbabilities of Peace here among our selves, without removal of that stumbling block, the Service-book, People can worse be without the Ordinance, than without Liberties, Lives and Being. When Pompey the Great was about to supply Rome with food, in a great Famine, the Master of the Ship told him, when he went abroad (a great Storm appearing) that he could not sayle and live. Pompey replied

Idcirco, ut sciret, quid esset, si non esset.

There is necessity of Saying, but not of Living: and in this case what shall they do? for with this Mock-ordnance, or Will-worship, of the Service-book, they dare not joyn: *There are such multitudes of people (saith Smeethymnus) that distaste this Bo k, that unlesse it be taken a course withall, there is no hope of any mutual agreement, between Gods Ministers and their people.* We will say no more of this, but let the sudden tumult raised by that Make-bate Service-book in Scotland, be a seasonable Civeat to us and all other Nations, to strike with Authority, lest that which should be done with the Right hand, be done unhappily with the left hand.

Here might be place for another Motive, namely, from the reward, *sed recte fecisse primum*, to do nobly is reward enough, God employeth not man, *propter indigentiam, sed propter magnificentiam*, so much for any need of him, as for honouring of him, by that employment: up then, as the Lord biddeth you, your Honour shall be blazoned through the world, you shall be called the Saviours upon Mount Zion in setting Christ on his Throne, and the Kingdom shall be the Lords.

Answer of the Surplice.

WE had almost forgotten to say somewhat of one rag of the Ceremonies, namely, the Surplice, of all the Idolatrous Rites not least, yea, worse (we dare averre) than that Plague fore-clout which was sent, as should appear, to infect Mr. Pym, and the rest of the House; for this rag is so infectious in Gods worship, that many thousands of Gods people dare not joyn with it, and that upon good grounds, as

shall appear: for as it hath been argued against all the rabble of the *Ceremonies*, it is mans device, and hath been an Idol in Gods worship.

Therefore in the worship of God it must be an Idol still. The Antecedent no man will deny; for it hath been the Master Idol in worship amongst the *Papists*, sanctifying all other Idols, and without which, it is unlawful to *officiate*.

The consequent is as clear from induction of particulars, as hath been instanced from groves and things of that nature, yea, from the Brazen Serpent, though of God his Institution: now according to the rule of Art, either let the Defendant give an instance *extra propositum*, besides the thing in question; or acknowledge the truth of the Consequent without contradiction.

This hath been a grand Instrument of much mischief against the Ministers and People of God, as we can shew at large, depriving the people of their faithful Ministers, and the Minister and theirs of all means of livelihood. The unlawfulness of this *Babylonish Garment* will further appear, if we look to the original whence we have it.

Galesius. We must either have it from *Heathen Rome*, which in her Idolatrous service did *Apishly* imitate *Aaron* his garments, as it is instanced in the reign of *Numa*, 800. years after the Law; or we must have it from the *Druides*, the mad *Heathen Priests* amongst the *Gauls* and *Britains*, or from the *Antichristian Rome*, as we have indeed, it being one of the *Papish Ceremonies* retained: or lastly, from the Priestly attire of *Aaron*, which *Heathen* and *Papish Rome* hath impiously followed, denying thereby the Lord *Jesus* to be come in the flesh, who with his graces was typified out by those goodly and beautiful garments, which being shadows, are done away, and Christ the Body is come; for us then to imitate them in this foolish Relique, or to devise a Priestly garment of our own head in Gods worship, is to rob Christ of his honour exceedingly, and to make our selves deeply guilty of will-worship: Had not God himself clothed those garments in the Law, with a particular and punctual command for matter and manner, they had been foolish and ridiculous things: they made the holy garment (saith *Moses*) as the Lord commanded, which latter words, as the Lord commanded, are repeated, as the learned

Col. 2. 17.

Exod. 35.

Simler.

ned observe, nine several times in this Chapter, intimating that they did not swerve one jot from Gods instruction, teaching all Gods servants thereby, as the learned apply it, *ut se continerent intra limites verbi Dei*) that they contain themselves within the limits of Gods Word, and bring nothing into the service of God of their own invention: for the Apostle calls that, *idolopatria*, will-worship: this being so, it appears what evil workers those *Ministers* are, who with an high hand do display this Banner of the Man of Sin against Gods own face in the time of his worship, interpoling betwixt Gods presence, and the worship, and diverting of the blessing upon the worship, for *Mose* is said to bless the work of the worship, upon this ground, because *he saw it done, as Jehovah had commanded*. The *Hebrewes* adde, and that cruelly, that because of this, the presence of God was in it. Pelarg. Simler. Exod. 39. 43.

Wherefore we humbly intreat your Honours, as ye would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloth* and *Garment spotted with the flesh*, to cast it out, and all the rest, as Carcases of abominable things: but withall, we intreat you, to set the Masters of the Wardrobe on packing with them. IIs. 20. 22.

It is observed as a custom among the *Papists*, that they bury their *Prelates* in all their Pontifical robes, of which a learned Divine tells us, he could give no reason, except they meant they should do service when they were dead, that had never done any thing alive. If your Honours will lap up the *Prelates* in the Bear-cloth of their own Surplices, and intomb them in the Tabernacle of the Service-book, imbalmed with the strange ointment of their own Ceremonies, and bury them under the *Oake* that is in oblivion, as *Jacob* did the Idols of his family, and as our neighbours and brethren have done with the like stuffe, then the fear of you shall be upon all your enemies, and the child that is to come shall bless God for you. Gen. 35. 21. Verse 5. Jos. 2. 9.

CHAP. XI. *The Objections.*

NOW, we come in the last place, to remove some *Objections*, which we shall shew to be of no great weight, and therefore we use the fewer words.

1 *Objct.
Self.*

The first is from the antiquity of the *Service-book*, to which Doctor *Hall* and others have received an answer by *Smithynus*; but say it had *Antiquity* without truth, it were no better than a *custome of error*, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings.

2 *Objct.
Self.*

The second *Objection*: Many good men have used it, and liked it well; for answer, *Testimonia humana non faciunt fidem*, Mans approbation is not current of it self, but as it bucs upon the faithfull witnels, otherwise it is an inartificial argument, as *Logicians* call it; the *Patriarches* used, and did many things that were not approveable; some good Kings of *Judah*, as *Amaziah*, and *Jehosaphat*, tooke not a way the *High places*: were they any whit the better for that? yea, the suffering of them is set up as the Kings fault; it were better to follow *Hezekiah* that took them away. Master *Wommock* alleadgeth for the *Service book*, that *Rome* is not demolished in the first day, & so we alleadge against it, that good men in mending times, did either see as far as their *Horizon*, or at least as they durst. So we have more light, and are set upon their shoulders, therefore it is both sin and shame for us not to see more, and do more than they did: *Hezekiah* did more than *Jehosaphat*, and *Josiah* more than they both.

3 *Objct.
Self.*

Thirdly, it is objected, that it hath many good things in it; that is answered already, the *Alcoran* and *Talmud* have many good things in them: yea, the *Apocrypha* Books have many excellent truths in them, are they therefore to be presented in Gods worship.

4 *Objct.
Self.*

The fourth objection is from a more convenient course of *correctings* of it, than of *cashiering* of it. For answer, what King or State did ever yet thrive in moyling and toyling themselves, to make clean the Popes leprous stuff, to bring it into the worship of God; but all that ever prospered in that work, made utter exterpation. Popes will be content to hear of reformation, and give order for it to their Cardinals, but they are joy-ned to their Idols, and God speaks of *Ephraim* let them alone.

Hol. 4. 17.

Secondly, this is not Gods course in reforming of his House: as the rubbish of the Leprous house was to be cast out into an unclean place, as hath been said: so polluted pieces of Idolatrous Service, are not to be brought by any cleansing, into the House of God; God commanderh his people

Rev. 14.
13.

people to throw down the Altars of the *Canaanite*: where under Altars are comprehended all other abominations; they were not to set a new trim upon any of them, but because they obeyed not the Lord, they smarted for it. Blessed be God, who hath put it into your hearts, to strike at *Altars*, *Railes*, *Pictures*, *Crosses*, and all the *Popish Idols*; we are in good hope you will not leave a *Popish Relique* in the Land, neither in Church or Street, and then we may be sure there shall no *Canaanite* dwell in our Land: this *scraping* and *picking* that Master *Wommock* speaks of, will be no better than *paring of the nayles*, and *shaving of the hair*, which as the Great *Turke* said of his Army, *will quickly grow again*; yea, and grow again the faster too: good medicines in natural things may be extracted out of rancke poysons, but so cannot pure worship out of things polluted, being mans inventions, therefore the Prophet *Esay* tells us, that nothing will serve, but the casting away of the polluted thing, not cleansing of it.

Judg 2. 1.

Esa. 30. 22

5 O Jes.
Sess.

The fifth and last Objection, is from *Acts of Parliament*, which the *Service-book-men* make their staff of their confidence; and yet in truth, being well tryed, it shall be found, that they abuse the state, and consciences of men most grossly. Doctor *Hall* and others, strike much on that string, as *Parliamentary Acts*, *peremptory establishment*; yet they make but very harsh Musique. A man would think that Doctor *Hall*, being a learned Divine, would first have laid this worship of Liturgy in the balance of the Saccary, and tryed the weight of it there; and if it had proved too light, (as surely it would) then to have counted it a piacle against God and man, to offer to make up the weigh: with humane Lawes. It is not unworthy your remembrance, how one of the latter brood of the *Scottish Prelates*, alledging, or rather misalledging before our late Sovereign King *James*, some *Act of Parliament* for the establishing and maintenance of the *Prelacy*, the King asked a Noble man being by, being a great Legist; an Officer of State, what he thought of those *Acts*? The Noble-man replied, *That it went never well with them, since their Church-men laboured to be more versed in the Acts of Parliament, than in the Acts of the Apostles*. But to the matter, for all this cry, we are more than half confident they shall have but little wooll for the *Service-booke*, from the *Acts of State*,

State, when they are well looked into. We know not any
 1 Eliz. c. 7. colour of confirmation for the *Service-book*, except that Statute prefixed to it, which how little it maketh for it, let the words of the Statute testify, of which we shall set down those that are most pertinent; for it is needless to write them all. In the fifth and sixth years of King Edward the sixth, an Act was made for the establishing of a Book, called, *The Book of Common-Prayer*, the which was repealed in the first year of Queen Mary, which Statute of repeal was made voyd by this same Act the first year of Queen Elizabeth; and that the aforesaid Book, with the alterations and additions therein added, shall stand and be; and all Ministers shall use the said Book, authorized by Act of Parliament in the said fifth and sixth year of King Edward the sixth, and no other. This is the sum of the Statute, in relation to the Subject, namely, *What Service-book is it that the Statute establisheth*; and for any thing we can see, there is not one passage or tittle for confirmation, or establishing any other *Service-book*, but that of King Edward the sixth; divers Ministers in King James his time urged with subscription, answered the Prelates, *True it was, that if they refused, they should make themselves transgressors of the Laws of the Kingdom, in subscribing to another Book than that, established by Law*: the Prelates in pressing this subscription, forced two Statutes, namely, the Statute alleadged by the change of the Book; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which only concern the *Confession of true Christian faith, and the Doctrine of the Sacraments*.

13 Eliz.
cap 12.

Self.

Now, to come to further answer; let us grant by way of Confession that there were an Act, or Acts for ratifying of the Book, which in *terminis* we cannot see, (as Statutes use to be expressed), yet by the Law of charity and duty, we hold our selves bound to believe, that a State professing the truth of Religion would never inact so, for a *Service-book* of mans device, as that it might be a snare to the People of God, having other ends; as a kind of *uniformity*, supply for want of *Ministry*, and bringing *Papists* to the Church, but not to press it in the bulke beyond the spear of any mans Conscience, witness a Rubrick in King Edward the sixth his Book; but give it to speak as punctually for the Book as they would have

have it, shall it be simply good? for that, it is only in the power of a divine Statute simply to make a thing good; all Divines, Humanists and Lawyers that have written on the Lawes, concur in this *Maxime*, *Omnium legum inanis censura, nisi divina legis imaginem gerant*, the power of all Lawes is voyd, except they bear the impression of the Law of God: *August de Civit. Dei lib. 9.* the Orator gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standard of all lawes, yea, a thing evil in it self established by a Law, becometh worse, as the learned tell us, it becometh *armata injustitia*, an armed injustice, or with *Lactantius* to the same purpose, *Legitime injurias inferre*, to do injury in the form of Law, just with the Poet, *jusque datum sceleri*----- well Englished, and licenced. *Cic. lib. 3. de Repub. Lib 4 Inst. Lucan. lib. 2. May.*

Which truth also is cleared from divine Authority: the Psalmist complaineth of the injurious evil done upon Gods Church and People, aggravating it from this, (that is) it was framed by a decree; which place, the Authour of *Zions Plea*, applieth very pertinently to the *Hierarchy*, proving it to be the Master-lin, wherewith the Church and State are pestered, and for which especially, God hath a controversie with us, because it is decreed by a Law, and as a Law for the *Hierarchy* proved of no force to keep it up, no more than the late Lawes of Scotland could uphold their Prelates: so grant that there were a Law for the *Service-book*, the thing being naught, what could it help it? Within these hundred years there was a Law in England; for the Popes supremacy, say that were not repealed, stood it either with Reason, Religion or Loyalty to submit unto it? Yea, some fragments of Laws are yet unrepealed in this Land, that no judicious man will obey: neither have we alleadged those evidences upon this suspicion to encounter with our Statutes; but to stop the mouths of those men, who would make the Statute-Law a blind guide, under which their unlawful callings, and superstitious service, might march furiously against the word of truth.

Now, to come to an end (for we are sorry we could be no briefer) we will only answer this *Quer*, consisting of these two heads: First, whether we do approve of any *ser prayer*, in a more-private way: And secondly, whether we do approve of any *set Liturgy* in publique? to both these we answer ingenuously as we think; and for the former, we do think that

that parties in their infancy or ignorance, may use formes of prayer, well and wholesomely set, for helps and props of their imbecility, yea, riper Christians may do well to read such profitable formes; the matter whereof may by setting of their affections on edge, prepare and fit them as matter of Meditation the better to Prayer; but for those parties so to continue without progress to conceived Prayer; were as if children should still be poring upon spelling, and never learn to read; or, as if children or weak should still go by hold, or upon crutches & never go right out. We may say of set-prayer used for infirmity as Divines say of the legal Ceremonies, in the interim, that they were tolerable, not necessary; and so whatsoever is, or may be said in the behalf of it, is not so much (as we conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the warrantable use of it in case of necessity.

Señ.

To the second head; for a set form of Liturgy in publique, we answer, that with all the Reformed Churches we do allow a sound form of set-liturgy, as an exemplar, or president of our preformance of holy ordinance, but so that none should tie himself, or be tied to, those Prayers, exhortations, and other things, in the Liturgy, much less should it be violently thrust upon any Minister or People; which proves in very deed a limiting of the spirit, especially, in a Minister able to pray in & by the Holy Ghost, yea, is a very transplantation of the Essence or Nature of Prayer, wherein the words are to follow the affections, and not the affections the words, as it doth in the best set formes; but for our Liturgy, what can be said for form, or hath been said, that cannot be said for the Popish Liturgy, but the cloathing it in another tongue? yet this is pressed under great penalty, upon all the Ministers; who if they had the tongues of Angels, they should not pray till every rag & remnant of that be said. To shut up the business, if this Liturgy aque caput mali, being the head peece of our evil, be put away, we should have no more ado about such a Liturgy, than the Masters of the Synagogue had, when after the reading of the Law and the Prophets, they desired Paul to preach, where without question, as the learned observe, Prayer was not wanting.

Canon 38.

Act. 13. 5.

Calvin.

